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HOW
TO
PREACH WITH POWER

BY
REV. WILLIAM HENRY YOUNG, PH. D.
F D



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PREFACE.

THIS BOOK is not the result of malice aforethought, but contains a course of instruction which has been tested by many pastors at whose solicitation it is now published.

Although these chapters have been writing themselves during twenty years, everything herein contained having grown up naturally out of a varied experience, yet certain purposes have been consciously cherished.

Enough of theory has been injected to unify the hitherto miscellaneous materials of Homiletics.

Science has been called upon to justify the wisdom of Jesus in entrusting his Cause so entirely to the foolishness of Preaching. Forces of nature, both internal and external, are seen to blend with the work, and bend to the assistance of every faithful minister of Jesus Christ.

The combined lights of Science and Revelation have been carefully focussed upon the Preacher to expose his failures, to reveal his standards, and especially to illumine his success.

Two classes of readers have given shape to every page:—

Primarily those who enjoy the personal guidance of a capable Professor to elaborate, illustrate, and enforce what has been purposely left meager.

But those earnest men who will never know a better teacher than themselves, many times outnumber their more fortunate brethren of the schools. For these, who could not be neglected, much has been inserted that calls for patience from scholars, who may however easily pass over what others will prize.

Where no instructor can be secured who has mastered these marvelous resources of the ministry, it is suggested that groups of fellow-students, or neighboring pastors meet regularly for systematic study and mutual criticism.

Gratitude is felt towards the American Baptist Publication Society and others from whose works quotations have been made.

Among the faults displayed by this volume it is not anticipated that its principles, old as human nature, and exercises which have repeatedly run the gauntlet of experiment will prove false or ineffective.

No greater reward is asked than that the Christian Workers of all denominations, who yearn for Power in the pulpit or pew, may be benefited as thoroughly as those who hitherto employed these methods under guidance of

THE AUTHOR.

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The Sermon Itself:—

“Si quid novisti rectius istis
Candidus imperti.”

Horace.

“As ships meet at sea:—a moment together
when words of greeting must be spoken, and
then away into the deep; so men meet in this
world: and I think we should cross no man’s
path without hailing him, and, if he needs,
giving him supplies.”

Beecher.

“Oh, may I join the Choir Invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like
stars,
And with their mild persistence urge men’s
minds
To vaster issues.”

George Eliot.

How To Preach With Power



CHAPTER I

THE GREATEST POWER IN THE WORLD.

AMONG the many influences brought to bear upon mankind, for good or for ill, in the last six thousand years, none has been so potent as Gospel Preaching. Various powers have dominated the world, from the brute-force of savage chiefs, to the most refined sentiments of poet and minstrel.

The Potency of the Voice has received less recognition than it deserves. Credit has too often been given to other influences that rightfully belonged to this. In all history the mightiest combinations, political, commercial, and physical, have been successfully shattered by it.

Because of this experience oppression has ever sought to fetter free-speech. When men spake often one to another tyrants have always trembled. The pen is mightier than the sword, only because it is a weapon of the tongue. It is a philosophic as well as a Bible truth that greater generalship is required to control the human tongue than to capture a fortified city.

“ The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e’er gave ”
have succumbed to this humble organ of speech. It is indeed a little member, but what great matters its tiny spark has

kindled! Public Opinion is the universal monarch whose throne is a mosaic of innumerable speeches, discussions, conversations and whispered suspicions.

The Influence of Oratory, however in the world's greatest achievements instantly challenges the admiration of the student. This weapon of the human voice has been ever hung admiringly in the temple of fame. Orators have been almost idolized; their works embalmed amongst the sacred relics of literature; and their statues graven on the peristyle of genius. In no age or country has a Confucius, Cicero, Demosthenes, Paul, Savonarola, Burke, Henry, Beecher, or a Grady ever received less than his deserts. An almost superstitious regard for the orator protects his memory from any threatened injustice.

Under these circumstances one may speak freely of a vocal art superior to oratory. Forces physical, political, commercial, religious, and social have each slain their thousands; the seemingly weak *vox populi*, has also slain its tens of thousands; entire armies of oppression have indeed been put to flight by oratory: — but it remains for Gospel Preaching alone to cause the enemies voluntarily to surrender, strike their colors, and become glad and loyal subjects under the banner of universal peace.

Preaching is Not Oratory, but its opposite in principle. This statement will seem untrue unless it is remembered that some preachers — especially the so-called “sensational” — are orators, while modern orators are often preachers.

a. Preaching is Radical, oratory is superficial. The orator aims at instant compliance with his advice, and strives to make his auditors take pleasure in following it, whether they really believe, and are truly benefited, or the reverse. But the preacher is content to face prolonged neglect, giving “line upon line, here a little and there a little,” and that with “all longsuffering and patience,” until there results a new mind, heart, life and purpose in his hearers, insuring their eternal good.

b. Preaching Changes the Man, whereas oratory only changes his acts, or for a limited time controls his feelings, and his views.

c. Preaching aims at Character instead of that mere outward compliance which must be the objective point of oratory.

d. Preaching Develops Nobility; bringing elements of character into activity that were unsuspected before. The true orator never aims higher than the highest trait already evident in his audience. When he does this much he really steps from the rostrum of oratory to the porch of the philosopher.

The orator must study his audience for immediate results. While it may occasionally suit his subject and his purpose to address the nobler side of character, more commonly he appeals to the weaknesses of men. Instinctively does he discover the presence of ignorance, prejudice, superstition, and selfish greed; and, by the very conditions of his art, his success depends upon the correctness of this diagnosis.

Shakespeare has given us the ideal oration in the matchless address of Marc Antony over the body of Cæsar. Brutus was no orator in that he made no study of his auditors, but treated them with a business-like frankness that oratory would never venture.

On the contrary note the shrewd and accurate measurement that Antony has taken of the citizens. For he has the seemingly impossible task of exciting the mob to a frenzy they did not even wish to feel, and accomplishing this while seeming to advise against it. How every string of human passion is deftly grasped, boldly stretched exactly to its limit of tension, played upon in perfect time, and the next swiftly tuned to it! Even his pauses, made with a show of sympathy, are watched with the expertness of an eagle's eye, and timed to secure their intended transitions of sentiment. Imagine yourself in his position; could you gain the like results with any slightest change in his methods? As an orator he solved his problems with unparalleled mastery of detail.

Contrast with this the altered problems and the consequently opposite methods of preaching.

Preaching the Opposite of Oratory. Preaching worthy of the name, far from playing upon the weaknesses of men, does not hesitate openly to antagonize the whole array of human passions. It was thus that the Baptist showed himself to be more a preacher than an orator. Thus did Peter, Stephen, Paul, and Luther deliberately array against them those very prejudices which orators would have made their strongest allies. The orator must move men, and to do so he must please or seem to please them, even though their pleasure be that of excited opposition. But the preacher, who can wait, knowing that others are to enter into his labors, and build upon his foundation, has for his motto "whether we ought to please men rather than God, judge ye."

Preaching Superior to Oratory. The public appreciation of preaching has been minimized by classification as a branch of oratory : preachers are unjustly compared with the most noted orators, and their profession mutilated on this Procrustean bed of false criticism. Since the vast majority of preachers do not possess the kind or degree of talents thus made their standard, they are relegated to a Black Hole of inexcusable injustice.

Condemn a Beethoven because he is not a sculptor; belittle every Rubens because he is not a poet; before a preacher can be judged by the canons of oratory.

Scripture and history furnish overwhelming evidence of the invincible potency of preaching, showing it to be as far superior to oratory, as that is to other forces. Preaching has annihilated the mightiest nations; out-generalled the greatest orators; supplanted the most boastful philosophers; banished seductive customs of millennial heredity; in fine the shrewdest combinations of world, flesh, and Satan himself have been again and again disarmed, as they will ever be until every knee shall bow, and every tongue confess that Christ is Lord, to the glory of God the Father.

Preaching Perpetually Efficient. The problems of our own day: the “oppositions of science falsely so called:” the mighty phalanx of organized evils; political, commercial, social, and, shall we say religious antagonism to Christianity; all these and more, because nearest to us, may appear invincible to so simple a weapon as Gospel Preaching. The temptation will be strong to fight them with their own ordnance.

Preaching Divinely Assisted. To conquer such giants the unprotected sling does not approve itself to our common sense so well as the battle-proved armor of Saul. This would be a correct judgment if preaching were a branch of oratory; but what an incalculable difference it makes when we consider that God Himself is an element of its power! Though to them that perish it is foolishness, to us who are saved it is the power of God. It is just because God is for us that none can be successfully against us.

Preaching Divinely Authorized. We readily admit that many Prophets and others like Noah were preachers of righteousness. But a close study of what those worthies really did compared with what Jesus instituted, strengthens the conviction that even Jonah at Nineveh did not “preach” in the christian sense of that term.

It may be claiming too much to assert that such preaching was utterly unknown before the coming of Messiah. Possibly it was employed previously, just as all except Col. Totten believe the rainbow to have existed before it likewise was made a chosen vehicle of God’s truth.

But it would not be surprising if this method of propagating his doctrines — so totally different even in our day from the customs of all rivals — on examination proved to be entirely the invention of Our Lord.

His teaching was so radical, and so diverse from men’s corrupted instincts that he was compelled to coin new words and phrases: to force novel meanings upon familiar terms: and to invert the ordinary conceptions of things religious.

Preaching Must be Appreciated by the preacher or it

will lapse into mere talk; disappointing; temporary; human. No preacher is likely to rise above his theories. If preaching is mere speech; the sermon a discourse; its effect the result of his own genius: with such theories, — that are, alas! nearly universal, — the man of God is far from being “thoroughly furnished unto all good works.”

That Gospel Preacher who takes some other sword must perish by the sword; but the most timid one who trusts in the efficiency of the “Sword of the Spirit” comes within another and a higher sphere. When Peter attempted to advance his Master’s cause by means of the sword, he accomplished nothing more soldierly than the cutting off of a soldier’s ear: which act of foolishness had to be undone by his Master’s healing touch. But when the same Apostle became a preacher rather than a swordsman, using divine rather than human weapons, how marvelous his success!

Preaching Neglected by Preachers. The delivering of sermons is not neglected, indeed it is a work overdone. Churches have made this almost the sole object of their existence. Their preachers must do duty at every gathering. No matter what the purpose of any meeting, or convention; even the solemnities of bereavement must have its sermon.

Nevertheless the fact is that the majority of preachers are ignorant of the origin, nature, authority, and power of that Preaching which is comprised in their Great Commission. They have the form of preaching, denying the power thereof. Quite commonly it is preaching with the Preaching left out; suggestive of some Great Omission.

They talk, perhaps well, their sermons may be constructed after the most approved patterns in the latest Homiletic fashion-plates; their knowledge, skill, goodness, and intentions may be above criticism: and yet they may be at best what the world correctly terms “pulpit orators.” The most ignorant negro is able to out-preach the scholarly homiletician who has false notions of his profession.

Another species of neglect leaves preaching to the hap-

hazard chances of an assumed inspiration or genius. Time and strength are prodigally expended on other agencies, sometimes including the sermon itself; the "preaching" receiving practically no attention whatever. Such conditions beget the weary complaint of "unappreciation."

If preaching really possess the power here claimed for it, we may readily believe that the arch-enemy of souls will do what he can to deceive if possible the very elect. He cannot prevent the utterance of sermons, but he can abolish that which is the "power of God unto salvation."

Amongst those who would assent to the doctrines of this chapter there are many who give way to some temptations peculiar to these times. This is a day of over-organization, socialism, mechanical philanthropy, and literary excitement. Form and method have usurped the places of truth and consecration.

The busy pastor will unconsciously allot undue importance to the substance and the plan of his "sermons:" he will exalt pastoral work above preaching; societies, organizations, innumerable committees, and perpetual motion in his church; with political, social, and philanthropic reforms outside the church, will rob him of both time and taste for that very art to which he stands pledged.

Preaching Demanded by the Masses. In our day there is nothing whatever that the public desires so ardently or appreciates so well as Gospel Preaching. Not what is made to pass for preaching, but the genuine christian article. With all the complaint made of empty pews, there is no profession shown so much public respect as preaching. The aggregate congregations on a Sunday in any one place will outnumber the attendance upon any popular amusements.

But the "unchurched masses" would tax double the present capacity of all meeting-houses if they were certain of hearing "Preaching."

The immense popularity of the "sensational preacher" is a proof of this unsatisfied desire. But one sensational

preacher will go a great way. His rarity is a chief element of his attraction. Such pulpit "orators" — which they strictly are — may be useful, influential, and effective in their own sphere.

But there is an attractiveness, and a power, far greater, within the reach of the humblest man of God. This book is written for the sole purpose of arming the rank and file of the christian ministry with the mightiest weapon to subdue men. People are tired of doubts, speculations, theories, "cults," essays, talks, and harangues. With all their sins they really desire to know Truth, and to have their consciences boldly amputated.

It is a blind ignorance that asserts a public antipathy to Gospel preaching. Hundreds of instances are constantly in evidence that there is, without exception, nothing so popular as the Gospel preached in Apostolic fashion.

During the World's Fair the largest circus in the country spread its tents along the river front in Chicago, expecting a fortune from the proverbial popularity of such an attraction. Its failure was so complete that a few weeks closed its expensive venture.. At this juncture Mr. Moody readily secured the main tent at a nominal sum for preaching. Everybody laughed at the idea of preachers attempting what so excellent a circus had failed of doing. But facts are destroyers of sentiments: and some too easily forgotten.

Every Sunday Mr. Moody held three meetings in succession, for which tickets of admission had to be secured beforehand. With none of the "attractions" resorted to by some churches; with nothing sensational or novel: with plain, homely, straightforward, scriptural Preaching such as thousands of ministers are able to command; that tent holding 15,000, was crowded every time. The proprietor told Mr. Moody he couldn't understand it: and offered a princely salary if he would accompany his circus and preach on Sundays.

Because few of us are doing our best, and so much has

lain neglected, persons who could know better declare that the Church is losing its hold upon the masses. This is both unjust and untrue. We are indeed very far behind our possibilities, nevertheless the Church is decidedly in the lead of any other single influence affecting mankind. The missionary rather than the merchant has opened up new countries. Philanthropists, Economists, Statesmen, and Reformers, all have found their beautifully designed crafts of theory drifting in facts marking the foamy path of piloting preachers.

And, as regards audiences, there is nothing to-day like the popularity of the Church. Any crowded theater or, as we have seen, circus can be somewhere over-matched; every popular orator sighs over the records of Whitefield, Spurgeon, Talmadge, and many others. Honest Comparison will never stoop low enough to play leap-frog with Conclusions. Count all the people in all the churches of any place and contrast the result with the total attendance in all the saloons, or all the clubs, or all the theaters; not combining different worldly influences against the single religious one. Such fair investigation will show that whereas one or two such places may be crowded, yet the aggregate attendance upon the churches will be greater. Whenever some play succeeds in holding audiences, with a large city to draw upon by liberal advertising, how such a rare feat is heralded! What can the Church show? Some would say, nothing. But the unappreciated fact remains, that with nothing more novel than "the old, old Story," audiences have been held uninterruptedly for twenty centuries! Is that an evidence of "losing our hold upon the masses."

It is untrue that anything is more attractive than the Gospel. Challenge any statement to the contrary, and investigate thoroughly the facts. The conclusion will certainly be reached that Preaching is by far the Greatest Thing in the World.

*CHAPTER II***THE LIVING SERMON.**

BY limiting the characteristic work of the preacher to the language he may utter from the pulpit in formal discourse, people have developed a mischievous theory of preaching. The scriptural “ambassadors for Christ,” whose personality rather than whose utterances represent their Sovereign, have been supplanted by “pulpit orators,” whose specific duty is to speak at set times somewhat as editors write leaders.

The “sermon” has become crystallized into a “form of doctrine,” from which the spirit of Gospel Preaching has evaporated. In consequence the worshippers have been transformed into “audiences.”

In non-ritualistic churches that portion of the public service which used to be called “worship,”—the scripture, prayer, and praise,—are now unblushingly termed “preparatory services.” People time their coming so as to “hear the text;” and to be “late at church” means only late for the sermon. It is counted no breach of decorum whatever to “disturb the congregation” during these “preparatory” services, (hardly excepting prayers,) but one must preserve the utmost reverence and silence during the **SERMON**. Let a sleepy child move and punishment is promised by those very persons, who noisily take their seats during Scripture-reading, singing, or even prayer, and who bustle around nervously during the Benediction in a frantic search for fans, parasols, hats, coats and other luggage that might impede their rush for the door.

Churches seldom realize the necessity for a Pastor, but they must "hire a preacher," a man to deliver "Sermons." Once a month will do very well and cost but one-fourth a man's "whole time." But the Sermon must be had; though they can very readily do without prayers, or hymns and spiritual songs, Sunday Schools, Bible study, and most especially collections. If two services are appointed for Sundays, it is translated into "two sermons" a day. As some ritualist might attend "Mass" in the morning and satisfies his conscience for a whole week to follow, so these "protestants" hear a morning "sermon" and feel that "divine worship" has been celebrated to the full;—someone else may "hear" the night sermon.

Nor have the preachers escaped this contagion. To "study" means to collect materials for discourses; the "hardest student" being the one who spends most time "preparing his sermons."

Upon the rest of the service most commonly no time is spent: "preparation" is seldom deemed necessary for the scriptures, hymns, or prayers. When the Sermon-maker is in the pulpit it is ample time to prepare for the devotional parts of the service. With all eyes upon him, he inspires them with a fine sense of the importance of worship, and realization of God's presence, by nervously selecting not only the hymns, but the scriptures as well; while his absolutely ex-temporaneous and awkward prayers deepen such harmful impressions! He is seldom annoyed by the rustle of books and dresses, during the "preparatory services," but becomes remarkably sensitive at the slightest lack of attention during the Sermon—which has come to have supreme importance. When he is supposed to be communing with God, and directing the thoughts of the people to the Almighty, for this no study is necessary: the scattered thoughts and ill-arranged language of the moment are plenty good enough for God. But he doesn't dare trust the same faculties for words and ideas during the Sermon because

then he is addressing MEN, not god.

During the reading of Scripture likewise he doesn't expect attention or even silence: perhaps it covers up his blunders due to reading something he has not recently studied and after all, this is only God's word. But during the delivery of the Sermon he must have close attention because every word which proceedeth out of the mouth of Man was carefully prepared beforehand, and is of paramount importance!

This perversion of the preacher's office has poisoned almost everything connected with christianity.

For example people think a preacher is over-paid because he has nothing to do but write two sermons a week until his "barrell" is full. Educated to regard Worship and Sermon as synonymes, they feel justified in neglecting the assembling together, when they can read good or better sermons at home.

Although the public instinct — always more correct than its theories — demands a life of ideal perfection in him who preaches, yet the logic of custom rules out such criticism: in consequence of which the pulpit has come to be regarded as a stage upon which the clergy act their part, after which their profession like a vestment may be laid aside!

The Preacher Is the Sermon; no matter what his theory may be his character and personality preach to every beholder: to have a salutary power his words must be seen through a transparent life. The "Golden-mouthed" knew by experience that "the christian is the world's Bible, and the only one it will read." At the very foundation of the art of preaching should be placed Paul's advice to Timothy "take heed unto *thyself*, and to the doctrine, continue in *them*, for in doing *this* thou shalt both save thyself and them that hear thee." They who attempt to "feed the flock of God, taking the oversight thereof not for filthy lucre," are not called to make sermons in the quiet of a secluded study, but to be "ensamples to the flock."

Whenever circumstances demand a public discourse, then something like what is called a sermon must be delivered to the best of one's ability. But so far from this being the chief characteristic of the Christian Ministry in New Testament times, we find very few such discourses recorded, and none of them reported as a modern sermon would be, or constructed upon any homiletical model.

The word most commonly used for "preach," in the Great Commission and elsewhere, is one meaning a herald or town-crier, which excludes the idea of oratory, or rhetorical form, just as it emphasizes the accurate delivery of a given message. Of course the Pastor is more than a preacher; and what the herald did illustrated what all christians should do: but if there is one thing more than another to be emphasized in the Great Commission it is not "preach," but "Gospel;" as it is written "how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Every man according to his several ability has his peculiar usefulness; "and he gave some apostles, and some prophets, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Those who excel in public address should devote their energies to that method of edification: but there should be no lordship over God's ministry by a custom that would make orators of us all, regardless of special fitness.

A custom so inveterate can not be ignored; we are compelled to pay some allegiance to it in our methods. Formal discourses must continue to be preached just as though they were the chief end of christianity,

But let us not become slaves to this custom, and focus all our time, and thought, talents, and responsibility upon the sermon. Extend the view beyond pulpit, and sermon, and audience, and service, until the "Crowning Day" itself comes up clear and sharp in the background. Thus will we see all things working together for good to them

that love God, in Preaching as in Providence; the sermon being a means not an end. We must remember that even the discourse itself depends upon the character of the preacher for its effect.

As Jesus was THE WORD, and as the world is to take knowledge of us whether we have been with Jesus, so, in some real sense, *we are the sermon*. What Professor Fisher wrote of our Master, belongs, in a less degree only, to his ambassadors: "the works and the teachings of Jesus belong together. They form the totality of the manifestation and cannot be divided more than the seamless garment which He wore." This explains why the common people heard him gladly, although his language was keen, to the verge of torture: his deeds and transparent character showed pity, tenderness, love, and tireless benevolence. Any preacher who reveals a christly life may wield a christly knife. To safely "use great plainness of speech," we must let them see we do it with many tears. As Dr. John Hall wisely said, "a preacher must give an impression that the man is greater than anything he says." It is in this way that the first martyr "being dead yet speaketh."

If it is insisted that the sermon be regarded as a literary production, that may be written or printed in its entirety, nevertheless the preacher affects his discourse so thoroughly that it cannot be separated from him, without rhetorical mutilation. According to the pagan Quintillian "no man can be a perfect orator unless he is a good Man." The French have given us the axiom, "Style is the Man:" which Goethe amplifies thus, "every author in some degree portrays himself in his works, even be it against his will:" which is reversed by Longfellow in saying "if you understand an author's character the comprehension of his writing becomes easy." Bacon shows the philosophy of this doctrine in that "men's thoughts are much according to their inclinations."

Thus is it only "Beneath the rule of men entirely great, the Pen is mightier than the Sword." Christianity

is not a science to be learned intellectually : its preachers are not philosophers to impart anything like the wisdom of this world : it is not objective truth to be grasped by the mental faculties ; but it is something subjective to be transformed into character ; as said our Great Teacher, "the words that I speak unto you, they are spirit, and they are life." Preaching then has for its aim the impartation of a new life, not a new creed. This reveals the weakness of every theory of preaching which regards it as a science, for which the laws of discourse are adequate.

To assist ever so feebly in the process of making a " new creature," in whom " old things are passed away ; behold, all things are become new," it is evident that our own personality must be the chief influence. Just in the proportion that character transcends knowledge, does preaching excel discourse. One is mental the other spiritual ; the one can be fully conveyed in the " words which man's wisdom teacheth," whereas the other can never be so accomplished because it is only " spiritually discerned." For centuries this attempt (as unphilosophic as it is unscriptural) has been made with the inevitable production of millions of orthodox hypocrites whose lives disgrace the creed they so zealously defend !

Undoubtedly the hearer's mind must be addressed, it is the normal organ of character : but as the greater includes the subordinate, we must see that not only the arts of discourse, but every art, and faculty, and human resource, with God's own power added are necessary in so radical a work as Preaching. To teach the most abstruse science ; the most complex language ; the most baffling art ; is veriest child-play compared with the transforming of the natural man, an enemy who cannot know the things of God, into a friend willing to wrestle against principalities, and powers, and spiritual wickedness in high places. Such is the single and only purpose of Preaching ; and with man that is indeed impossible, but with God to aid us all things are possible ;

for “ the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

History proves nothing more conclusively than that men have never become holy by intellectual process. The world by wisdom never knew God to perfection. The love of science is so far removed from the love of God that there is supposed to be an irreconcilable feud between Science and Christianity; while in many minds Skeptic and Scientist are synonymous.

In Greece popular culture and religious sensuosity kept even pace; while Idolatry erected her most debasing altars amid the Groves of the Academy. The same tendencies are manifest to-day.

Intellectual Powers Inadequate. Discourses will surely educate, and may produce theologians, bigots, philanthropists, or people of excellent morals; but can never convert a sinner from the error of his way, making him love God with his entire being, and his neighbor as himself. Christianity is a change of character, not a change of opinion; it is not a belief of the brain, but believing with the whole heart. We cannot avoid the employment of intellectual processes in preaching the Gospel; but we must not overestimate their efficiency to the jeoparding of more important means.

Character is the Soul of Preaching, the Discourse is simply its body. As the body without the spirit is dead, and faith without works is a disappointment, so the most approved Sermon without the character back of it is sounding brass and tinkling cymbal—profiting nothing. The XVIII Century was particularly rich in theologians whose works are yet unsurpassed; but it was an age of Rationalism Deism, and pharisaic formality in the Pulpit itself, so that Cowper could write of the Clergy of 1781 —

“ Except a few with Eli’s spirit blest,

Hophni and Phinehas may describe the rest.”

That marvelous display of power in the preaching of

Whitefield and others during the Great Awakening, was not due to oratorical, or theological discoveries, previously unknown to the "divines" of both Continents; but, apart from God's direct influence, it was the pious, warm-hearted impassioned preacher; whose faith in God was real, not theoretical; whose life illustrated his profession; and who risked station, comfort, reputation, and life itself so that souls might be saved. It was this which silenced blasphemers; paralyzed the hands of ruffians; and impelled nobles and rowdies alike to reform. Shakespeare for a whole century had counselled, "Do not, as some ungracious Pastors do, show me the steep and thorny way to heaven; whilst, like a puffed and reckless libertine, himself the primrose path of dalliance treads, and recks not his won read."

The "Bishop must be blameless" to be successful. He cannot avoid blame, but he must not be blameworthy. False-witnesses accused our Lord, and will say all manner of evil against us if we are true to Him, but it must be "falsely" said.

The Power of Courage therefore is necessary at the very outset that we be not men-pleasers. Courage is not indifference, stoicism, or bravado; but calm, deliberate choice of duty with resolute acceptance of all its consequences. This was a characteristic of Paul's success:—even though bonds and imprisonments awaited him he swerved not the slightest; which explains why with him the word of God was not bound.

Puerile preachers seek to evade trouble. They select subjects that are not likely to arouse opposition: and when difficulties arise they seek another fold with pleasant pastures. No wonder their carefully prepared sermons are inefficient: yet they ascribe the cause to anything but their lack of moral courage. Most commonly the people are said to be cold, selfish, quarrelsome, stingy, and unappreciative. Men of this character will never turn the world upside-down because they are afraid to do so. In all other respects they may be

excellent, and they generally are men of fine tissues, good taste, education, industry, and ambitions : but lacking courage, their sermons become essays, and their most powerful arguments empty casuistry. Of all weaknesses none is so utterly futile as the desire to please everybody. It is not only an impossible ideal but inevitably suicidal, those we strive to please being most displeased. The faithful minister owes allegiance to no one in heaven and earth but God. It is perfidious in him to think for an instant of consulting the preferences of any man or set of men, denomination, government, family, kindred, or best friends. His loyalty to God will appear to be hatred of father and mother and brethren. It will cause him to manifest the spirit of that successful preacher who said "When it pleased God to reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with flesh and blood : neither went I up to Jerusalem to them that were apostles before me."

To make ourselves all things to all men that we might by all means save some, is quite another thing from trying to suit the whims and wishes of others to avoid possible disagreements. Paul could withstand Peter to the face when he was to be blamed ; and Pauline success demands first of all a Pauline loyalty to God.

In daily life ordinary moral courage is well-nigh invincible. But the pulpit demands something beyond even this ; something that seems to clothe God's ambassador with the potency of a supernatural confidence. We cannot define it but the martyrs, from Stephen to Father Damien have depicted it in glorious outlines.

To follow the Author and Finisher of our Faith who endured the cross and despised the shame, we must never be wearied and faint in our minds. Foxes had holes to hide in from danger, the birds had nests to seek when threatened but the Son of Man had not where to shelter himself from jealous persecutors.

How special a meaning to the preacher have those words

“ If any man will come after me let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it.”

The Power of Humility is also exemplified in Him who “ humbled himself, becoming obedient unto death.” It is closely related to courage which is necessary to its development. To be truly humble requires heroism. Its consequences are so far-reaching, its principles so unpopular, and its sacrifices so continuous that the human heart shrinks from the attempt.

Perhaps there is no temptation more constantly indulged by the Minister than Conceit. It is common enough in all men, but seems to be professionally cherished by preachers. No search is required to find the explanation, since the circumstances of their duties give them an undue impression of ability and importance. Every candid preacher will admit the truth of this unpleasant assertion. Spurgeon himself confessed to frequent warfare against this enemy. To be tempted is nothing wrong if we enter the door of escape provided. Resistance develops strength so that we should count it all joy when we fall into divers temptations. Let us who aim to preach with effect bear in mind that *Conceit Paralyzes the Sermon* and is worse than a mere negative weakness. Paul could have boasted more than all his fellows about speaking with tongues, and everything else; but he waited fourteen years without mentioning his exstatic vision, and only hinted at it then to emphasize the fact that he gloried in those infirmities which others criticized and ridiculed, because when he felt weakest he was really strongest. Successful preachers in all ages have testified likewise both of the power of humility, and the enervating influence of conceit. Newton said he could never speak effectively, until he felt he could not speak at all.

Unfortunately some men have the “ fatal fluency ” which enables them to “ preach ” in despite of all drawbacks :

this blinds their perception of failures quite evident to the long-suffering hearers who are too considerate to undeceive them. A conscious failure would be a blessing: as it was to the over confident theologian who essayed to "fill" the pulpit of a prominent church. Chagrined at his actual insufficiency he was leaving the place with abashed countenance when a good old deacon gave him this advice:—"My brother, if you had gone up into that pulpit as you came down from it, you would have come down as you went up."

Conceit permeates the entire being: our ambitions are tainted; our zeal perverted; our development stunted; our tact blindfolded; our faith neutralized. Not only does it thus poison success at the fountain-head; but it prejudices the hearer against us. Our gait and general bearing unmistakably indicate what proportion of conceit or humility we harbor. The poise of the head, the angle of the hat, as well as voice and facial expression describe us in a language universally understood by everyone except ourselves. Perhaps the reason why the Bishop must be the husband of one wife is because the minister's success depends so peculiarly upon his habits, and yet, unless married, he is more isolated than other men from honest criticism. Whoever has the faintest suspicion of egotism should instantly humble himself in the sight of God, and strive to be like his master "clothed with humility," as oriental slaves with the coarse apron of service.

There is real preaching-power in the sermon by one who is willing to be called a fool, mad, beside-himself, insignificant, or anything, so that Christ is fully proclaimed. Being sensitive concerning our reputation for learning or ability is homiletical as well as moral weakness. He who blows his own horn will have to do most of the blowing: for whosoever exalteth himself shall be abased, whereas he that humbleth himself is the one who is mounting on the stepping-stones of his frailties to higher things. On the other hand the one who shall be rewarded openly is not he who blows a trumpet beforehand—because he has his reward,

paid in the cash of conceit—but he who permits not one hand to boast of its deeds to the other; whose very prayers are offered in seclusion; and whose alms are known alone to God.

Every preacher must aim at present success, but that does not mean the success which the gentiles seek. True success is least heralded, and often passes unrecognized by self-conscious pharisees: but God, who justified the humble and misjudged publican, and weighed the widow's mites in the scale of sacrifice, he is the one who decides the measure of success. That humility which can be silent under the taunts of seeming failure, knowing that a DAY is coming which will reveal every man's work of what sort it has been; such a spirit dominating any sermon will make it thrill with soul penetrating power.

The Power of Faith is also a much neglected element of preaching. It is not meant that preachers are skeptical, heterodox, or insincere; but the habit of regarding the sermon as a mere discourse for intellectual improvement leads the speaker to somewhat ignore spiritual forces. Little by little faith is robbed of its emphasis, though not of its name until the preacher himself comes to confuse it with intellectual belief.

Ordinary faith or confidence propels the main-spring of human affairs. And even this is more than some pulpits display. But there is a Faith that might remove mountains, a power that takes hold of God and man and welds them upon the anvil of human experience.

It is just such power that philosophers have groped after, and that unsatisfied hearts now yearn for. Agnosticism is only the weird echo of a pulpit that kept its faith wrapped in a napkin. The world asked bread and we gave it a stone: it asked soul-food but was compelled to starve upon brain-food. Sermons were plentiful in which the Bread of Life became a mere chemical analysis. Infidelity in our day, at least, confesses to a respect for that ideal

Christianity which is theoretically taught. Comparing our lives with our theory it claims to gain no light. Such charges may be exaggerated, but they show us which way the wind blows. What is popularly termed Higher Criticism reveals a widespread uncertainty amongst theologians as to Inspiration of the Scriptures. Regarding the so-called Religions of the world as on the same logical plane with Christianity is another symptom of spirit-blindness. Materialism, Monism, Theosophy, and Christian Science, with other semi-religious Modifications of ancient philosophies are the hastily ripening fruit of a long-implanted error. Centuries of an emasculated preaching, that made intellect take the place of soul, culture eclipse faith, and civilization usurp christianity, now call upon us to reap the harvest of their logical results.

Of course there are thousands who bow not to Baal; there are always enough to pass a Gideon's examination for service; but the total effect of all christian pulpits would be surprisingly increased if sermons were regarded as an intellectual means to a spiritual end: and faith considered more necessary than study. Sons of Thunder must draw their lightning by faith from heaven. The world is tired of doubts or hesitation, or half truths. Little consideration does it give the preacher who enters his pulpit doubting God or fearing man. And have we not every reason to manifest Faith in preaching truths that angels would love to deliver, to men whose eternal welfare is concerned!

Faith is just as indispensable to the sermon as it is to prayer, though in a different way. When people recognize in us something more than sincerity, or enthusiasm, or knowledge, or even belief, they will begin to cry out under our preaching. We have this faith, let us make use of it conscientiously, until people come to feel that we know whom we believe, and need not to touch the nail-prints to make God's presence any more real.

The Power of Piety is closely akin to faith and yet distinct from it. On the forehead of Aaron was inscribed

“Holiness to the Lord.” This is the sure way to let our own light so shine that men will glorify God, for genuine piety is admired as cordially as its counterfeit is despised. All the tendencies of our times exalt the intellect. We have too many incentives to study and too few promptings to devotion; all of us are better scholars than saints, because we wish to be.

But the success of continuous effort brought to bear upon our scholarship is a prophecy of what our piety might become if it received due consideration.

Generally piety is left to itself; as men are accustomed to take thought for things in proportion to their least importance. What we are to eat, drink, and wear causes most anxiety, just as though God did not know we have need of these things that will be added unto us if we seek first the Kingdom of God, and his Righteousness. Even in Theological Seminaries the class-rooms are better filled than the chapel; lectures more popular than prayer meetings. Not because prayer and holiness are discarded is this the fact; but because they are not regarded as elements of preaching; and further because piety is not supposed to require cultivation like the mind. Although we do not so intend it, our over-development of the intellectual gives us the air of mere theorists, or partizans, which sadly robs us of much available preaching power.

It would be quite otherwise if we gave diligence to add to our faith those spiritual forces that would make us fruitful. Holiness is spiritual communion with God; a real and vital contact with Christ, as a graft draws luxuriance from the living Vine. Dwelling thus in Him we bear much fruit, have abundance of joy, and pray with certainty.

Have these results no bearing upon the power of preaching? Do they not appeal directly to the ministry? May we not see in them some explanation of present inefficiency, as well as the promise of “greater things than these shall ye do.”

The Power of Prayer. What our prayer is we are,

and what we are our sermon will be. Prayer directs the thoughts towards the purest, greatest, and highest of objects and thus tends to elevate and purify the soul. It fixes desires and affections upon the noblest accomplishments, and thereby increases such emotions. It fastens the gaze upon God until the soul itself is "changed into the same image, from glory to glory." Perhaps best of all prayer can make us feel the presence of God so overpoweringly that we will repent in dust and ashes, and cleanse ourselves from all those lusts of the flesh which war against the soul.

Finney like all successful revivalists depended more on prayer than on sermons: he said that "lack of personal christian experience, in many cases is the reason of defective preaching of the Gospel." We must "save ourselves and them that hear us." Jeremiah announced the same homiletic principle in saying "Their pastors have *not sought the Lord*: therefore they shall not prosper, and their flocks shall be scattered." Professor Tyler, of Amherst, places prayer among the natural forces to be used by men. He writes: "Prayer enters into the very plan and structure of the universe. It is one of the elementary principles, or forces, in the original constitution of things—not less so than light, or heat, or gravitation, or electricity. It is an invisible, intangible principle; but so are they. It cannot be weighed or measured; neither can they. The material world was made for moral ends; and moral elements enter, as it were, into its composition—moral forces mould, so to speak, its masses, direct its movements, and control the course of events. And among these, prayer is perhaps the chief."

Frequently the success of the New Testament churches is contrasted with present results. Why not also bring out some other comparisons? For example the seven deacons of Jerusalem were *all* men full of faith and the Holy Ghost. Pentecost was preceded by a prayer-meeting lasting ten days and nights; in the weak privacy of an upper room. And the wonderful Second Pentecost, which opened the door

of salvation to the Gentiles at Cæsarea, began with “a devout man that feared God with all his house, and *prayed to God always.*” The Apostles— who were the leading, we might say the model, preachers of their time— complained that something should be done to relieve them; for “It is not reason that we should leave the Word of God and serve tables.” Such remarks would to-day be interpreted to mean that more time was needed for preaching and study. Quite otherwise was the spirit and the custom of Apostles who ordained The Seven, saying “We will *give ourselves continually to prayer* and to the ministry of the word.”

Our success now, great as it is in the aggregate, must be limited by the underestimation of prayer as a preaching-force. When a pastor is sought his mind and morals are scrutinized; and if he is clever, studious, social, and eloquent the ideal is complete. Question as to his piety in its truest sense, is seldom raised; nor is serious inquiry made as to whether he is a man of prayer, full of the Holy Ghost, and—therefore—of power. A negative to such interrogations would not injure his reputation the slightest.

Custom, like a miasmatic atmosphere, affects the most robust characters. Living amidst these influences the ministry come to feel much the same. In theory they may exalt prayer, but actions that speak more correctly than professions show radical inconsistency. Whether the test be made by the comparative time spent upon prayer and upon study; or the anxiety exercised over each; or the expectation of results from either; or the credit given to prayer or to the matter of the sermon when preaching comes to be powerful; under all such tests the average preacher would find his theory of the supreme importance of prayer somewhat neglected.

For two thousand years the history of Revivals worthy of the name has uniformly attested the existence of Pentecostal Preaching Power with pristine intensity in Pentecostal Prayer. The biography of every succesful missionary,

evangelist, or pastor abounds in proof of this fact. Spurgeon (whose greatness was manifested in his earnest desire to make all preachers as successful as himself) has written a pamphlet called "The Preacher's Prayer," published by the American Baptist Publication Society. It would be well for all ministers to read the numerous practical works on this subject.

The Power of Love needs no demonstration, it is universally recognized wherever present. Its homiletic value seems however to be frequently forgotten. Every one is sensible of the marvelous psychic influence which love imparts to feeble words. Why should we not covet most earnestly such a gift and infuse all our sermons with its mysterious charm? Do we forget that it is one of the few elements of preaching particularly authorized in the New Testament? Was it for nothing that Peter must be thrice taught that supreme love and feeding the flock are inseparably connected? Must Paul remain the only preacher who should say "The love of Christ constraineth." And did he intend to except the ministry when he showed the "more excellent way" of Charity?

Very properly we study to make our sermons intelligible and forceful: but we strangely overlook something which will accomplish that beyond the ability of Rhetoric! All do not comprehend language, but they fully understand love: its meaning and its force are instantaneous, universal, and complete. What better aid then could we wish?

Would it not be a real saving of time for us sometimes to close our books, and ink-stands, and meditate upon salvation until love for God and man filled our hearts afresh? We would not have such reason to ask "Who hath believed our report," if our love were so infectious that the people could not "hide as it were their faces from Him."

It is not the use of loving language that is here suggested; that is liable to neutralize the force of love itself because it savors of affectation or pretense. Love in the heart is

what we must encourage: it needs no vocabulary, or explanation, or apologist; for indeed "the heart speaks most when the lips move not." Let the preacher be as careful to take a throbbing heart into the pulpit as he is to prepare the matter of his sermon, and this christ-like power will thrill his hearers. Indeed active love is the one thing needed most by those thinkers whose sermons are clear-cut and weighty but likely to be cold as ice-bbergs, for it will impart a warmth necessary to make their very coolness refreshing. Or as George Herbert expresses it in his quaint fashion—"Dipping and seasoning all our words and sentences in our hearts before they come into our mouths, that every word may be heart-deep."

The Power of Morality is one that might be assumed in the ministry, but daily developments wring from us a reluctant confession of failure to completely sustain this assumption.

Of course it would be folly to urge morality upon any who are hypocritical rogues at heart. Pretenders of this kind will creep into the most hallowed haunts. Well do they know that they must assume a virtue if they have it not.

Amongst the sincere and true men who are preaching the Gospel fervently there is some need for caution against the entering wedge of insidious immorality in what might be termed little things. Compared with other men they might seem immaculate, but in those whose duty it is to present the church "without spot or wrinkle" the slightest taint is offensive. Both lips and lives must "express the holy Gospel we profess."

Despite our religious avocations, pious companionships, and holiest professions, temptations to immorality will beset us. No man was more sincere than the apostle who said he certainly would not deny the Master, though he should die for it; and yet a few short hours found him both denying and cursing! Let every man who thinketh he standeth take heed lest he likewise fall! And when the preacher

falls he seems to sink lower than other men. Of all men preachers need most to watch and pray lest they enter into temptations. By them every appearance of evil should be shunned as deadly poison. Satan has no other means to rob them of the power they were ordained to exercise. Well does he know that if a preacher can be induced to take "a little wine" for his stomach's sake when he doesn't really need it the down grade has begun. If coarse anecdotes, and impure witticisms can be made palatable, and *double-entendre* indulged in between brother clergymen the mind has already become clouded. Only the *pure in heart* can see God consequently Timothy was told "keep thyself pure." Anthony Comstock, a specialist in the sad history of impurity, asserts that "Evil Imagination is the greatest foe. Upon its surface, as upon a putrid stream, float all other crimes. It creates phantoms of sinful pleasure which quench spiritual life and produce spiritual paralysis."

The rhetorical power due to morality is clearly illustrated in women. Proverbially inconclusive in their arguments, yet their persuasive power is well nigh irresistible, undoubtedly because of the magnetic influence of a spotless character.

It is precisely such a force that the pulpit needs, so that men shall be persuaded though arguments happen to be illogical. When David felt that a new heart had been created in him, and the joy of Salvation returned then he said he could teach transgressors so that sinners must be converted.

The Power of Honesty deserves separate consideration. For some reason business men are suspicious of ministers. Perhaps in most cases it may be due to the lack of business training peculiar to clergyman: but whatever the explanation its rhetorical effect is so injurious as to demand unusual attention.

Many preachers are culpably ignorant of business ethics, and cherish theories that are actually dishonest. Accustomed to exalt things divine they soon come to ignore the other duty of rendering to Cæsar the coin of the realm.

Pastors are more usually weak on financial matters than on anything else open to criticism. They may demand more than their due and seem to be greedy of filthy lucre; or more likely they are too negligent and timid as to the business policy of their churches: both extremes being hurtful. Paul's early zeal led him into the error of preaching for nothing. At Corinth this was used against him so maliciously that he endeavored to explain his reasons in I Cor. ix and afterwards (II Cor. xii 13) begged their pardon for doing them that wrong. Carelessness in finance leads to a disregard of business principles, which tends towards practices that are unintentionally dishonest.

Unlike most men the clergy have little control over their income. It is in the hands of others, and comes, if at all, irrespective of "value received." A pastor is paid whether he does what was expected of him or not. Herein lurks a danger where only a special benefit was intended. Besides this temptation to gradually overlook the necessity of a fair equivalent for money, the ministry enjoy many discounts and gratuities that tend still more to dull their sense of honesty, if not also of self-respect.

Money is the day-dream and the night-mare of the children of this world. Theology to them is an unknown science; but their confidence in what we preach is at premium or discount according to our common honesty. If we are false in earthly things they conclude that we are also in things heavenly. Business men will cheat each other, deal in questionable investments, take advantage of legal technicalities to sustain their reputation for integrity; all this is "business," which does not affect their "standing" among themselves. But they are so convinced of the rascality of such methods that any approach towards them by the preacher brands him at once.

Indeed ministers cannot be too careful and strict. A failure to enclose stamps for return postage in letters of inquiry, has kept many an eloquent man below his intellectual

level. Tardiness in paying rent and other domestic expenses often accounts for small congregations and smaller enthusiasm. Disregard of engagements to meet business-men blunts the points of keenest arguments; for honesty means punctuality, on the principle that "time is money." Likewise when the pastor interferes with a man's business duties he is considered dishonest in robbing him of valuable time.

Pastors therefore are to "provide things honest in the sight of all men," not merely as men, or as christians, but as *Preachers*, because their "commercial rating" actually affects their pulpit rating. When our "word is as good as our bond;" when our note at the bank will be accepted without security; when everyone is anxious to have our patronage, on credit if we require it: in other words when the public can find *no fault with us as men*, then will they crowd to hear us and believe every statement about religion that we make whether or not our language is eloquent, or our arguments correct. This element of Preaching Power is undervalued by many, but is indispensable to all.

The Power of Good Manners is likely to be ignored because it is so intimately associated with foppery, affectation, and downright hypocrisy. But the mere superficial "vogue" of etiquette is not what is meant by good manners; though even that is not to be despised.

Some might question the propriety of classifying good manners with elements of character. If however "Manner makyth man," and the Sage of Concord be correct in asserting that Good manners are made up of petty sacrifices, then there is a vital relationship between our manners and ourselves. Like all outward acts they either truly express the inward soul, or by continued exercise react upon it.

While we are not to conform to this world in its sin, we are, like our Master, to increase "in favour with God *and man*." Where there is no sacrifice of principle we should behave becomingly; "And I say unto you, Make to yourselves friends of the mammon of unrighteousness."

It is one thing to avoid the habits of a pharisee who washes his hands ostentatiously before meals to show his superiority to others, it is quite another thing to disgust your friends by eating in a slovenly way with soiled fingers. Certainly there can be no doctrine of the Bible that demands putting knife instead of fork to the mouth! Does the public chewing of tobacco, with its unattractive, and discourteous accompaniments enforce the eschewing of all evil? Who can expect-to-rate upwards in the scale of personal attraction if he expectorate downwards upon the costly carpet of parlor or church? Has the handkerchief any evil influence which the bare fingers can exorcise? Is kindness a sin, and self-forgetfulness an error? Is it a sign of impiety to say "please," and "thank you," and use other polite expressions? Do we prove the doctrine more divine by making most trouble for our friends, and shocking their expectations of propriety?

And as to dress; is there any style that belongs to ministers by Scriptural authority? If not, is there some Law forbidding them the latest fashions: and how old must any fashion be to become Clerical, or even pious?

Unless some Scriptural statement or inference comes into conflict with social amenities, should we not, like other men, exercise what taste we have in conforming thereto? Many preachers would be welcomed into wider usefulness if they did not so unnecessarily offend harmless tastes.

Character is the Living Sermon to be prepared as much as the Discourse. Every phase of personality becomes an element of Preaching; whereby systematic cultivation of character pays even better dividends than systematic study, since the possibilities of soul-growth are unlimited as compared with the mind, because the outward man is decaying while the inward man is improving day by day.

We know better than other men just how to develop character, our teaching is clear on that; let us practice what we preach, that our preaching shall become more practical.

CHAPTER III

PASTORAL PREACHING.

CHURCHES have drawn a dividing line between what the minister does in the pulpit and out of it. Preaching and Pastoral-duties are regarded as fundamentally distinct although of course related. Every pastor must do something of both, but he is not expected to excel in both.

One man is said to be “a good pastor but a poor preacher”, or “an excellent preacher but no pastor.” Very seldom can one get credit for performing both duties equally well, because the public regard them so distinct that different talents are required for each, which only a genius could master together.

Preachers who are accustomed to this practice unconsciously adopt its working theory, and select one or the other of these phases of ministerial activity for their specialty. Like attempting to speak two languages they count it no disgrace to fail in one, if the other is mastered. As water can rise no higher than its level, so theory limits attainment. Believing these duties to be distinct the pastor cannot possibly make specialties of both.

No Such Distinction is warranted by scripture or common-sense. A similar division of christian life into the sacred and the secular has wrought incalculable harm. But the New Testament knows nothing of these ingenuous distinctions. Our “whole spirit, and soul, and body” must be preserved blameless: whatsoever is done in word or deed must honor God: serving the Lord by being diligent in business as well as fervent in spirit: couples are to marry “only

in the Lord:" servants are to obey their masters for the Lord's sake: and even water given to the thirsty must be "because ye belong to Christ."

In like manner the Scriptures unify the life and duties of the ministry. Separate abilities are indeed recognized, but not distinct responsibilities.

As in religion so in preaching *the Man himself* is the objective point. One man has the faith to eat meats offered to idols whereas another is weak: so preachers limit themselves according to their several abilities: but that does not authorize the deification of idols in the one case, nor separation of duties in the other. In the latter case ignorance alone misleads our consciences as to the duties of preacher and pastor.

Good Pastors are Good Preachers because preaching is not confined to the pulpit. What Dr. Cuyler terms *Sermons in Shoes* is often more effective than sermons in words. Indeed they belong together. As the organ is not music so the discourse is not preaching, Beecher very wittily wrote "A minister should care nothing for a sermon however good, for Christ does not say I will make you fishers of sermons." If the process by which we affect the conversion and sanctification of men must be called SERMONS, then *the entire life of the preacher is the Sermon, in the pulpit and elsewhere*. This is the only theory that accords with the facts. An examination of the purpose of the sermon will fully substantiate this theory.

The Hearer is the Real Pulpit in which pulpit you are to persuade men. Its door is closed against Jesus as selfishly as the synagogue at Nazareth. Our Saviour sends his ambassadors who may exercise tact sufficient to open human hearts to them that may eventually welcome Him.

Preaching is far different from simple teaching; hence the scripture couples in one expression "Pastors and Teachers." Lecturers, theologians, philosophers, teachers and reformers merely demonstrate something, logically, objective-

ly, mentally, making it clear, attractive, and convincing. All of this may be done in the pulpit. But Preaching demands this and very much more: because it is to convince a man against his will; to make him like what he hates; to compel him to act contrary to his former prejudices and instincts, and believe what he cannot see.

Consequently it demands every possible means of personal influence. Business men know the value of the personal qualities of their salesmen, agents, and commercial travelers. Merely informing the public of the bargains they have will not suffice. But people are far more ready to deal with even unscrupulous merchants than they are to accept Christ; which should teach us the urgent need for being "Instant in season, out of season," that is, in the pulpit and out of it. Paul's latest advice, based upon years of varied experience, was what is needed by all young preachers, "Make full proof of thy ministry."

Preaching is a Complex Process for which separate agencies are not sufficient. A pastor may be socially admired, universally respected and loved, and seem to possess every single element of the ideal preacher, while his work is disgracefully barren of spiritual results. Some of the least successful men are the most pious and the best educated. Unconsciously or intentionally we must use all the combined forces we can command in order to preach; this was the spirit of Whitefield who said "I want more tongues, more bodies, more souls to use for the Lord Jesus. Had I ten thousand he should have them all." Such is the determination of all who watch for souls as they that must give account thereof to God. Sermons neither begin nor end in the pulpit. Like Paul the true preacher teaches "publicly and from house to house," which is what Herbert calls "the Parson's Completeness," acting upon the promise "Lo! I am with You always," not simply with your words.

Influence, Not language. In ritualistic churches the sermon holds a decidedly subordinate place. Other christians

on the contrary exalt the sermon; they would be surprised at nothing, the scenes of Pentecost being their ideal. Result is therefore expected during the delivery of sermons. Other portions of the public services are considered indispensable; other activities of the minister are appreciated; but the Sermon alone is looked to as the center of effectiveness, and the focus of a man's power. All "results" are ascribed to his "preaching," by which he is tested, classified, and valued. Preachers themselves fall in with this peculiar tendency and become as super-sensitive over their sermons, as they are likely to be indifferent concerning the effectiveness of other duties. Every conversion must be traced to some *sermon*, so that no spiritual results are looked for without meetings and Sermons.

Since pastor and people thus insist upon The Sermon being the channel of spiritual results, then facts compel us to define the Sermon as Influence rather than language.

Nothing could be more evident than this truth, which is overlooked by reason of the universal habit of regarding the sermon as a discourse whose power is due to language and delivery. How often persons holding this popular opinion are puzzled at the success of "poor preachers," men of no scholarship, "gifts of speech" or graces of oratory. In like manner the Sermons we regard as our very best, upon which was spent the greatest care and study, from which, according to current theories, the surest results were to be expected, have disappointed us—unless flattery be the object. Almost uniformly the sermons that were hastily prepared, crudely formed, and awkwardly delivered have borne the hundred-fold, because we used all other influences.

Further proof of this is to be seen in the published Sermons of Whitefield, Edwards, Spurgeon or any successful preacher. It is a common occurrence to hear people say "I don't see anything in this sermon to cause such results." The so-called "Sermon" on the day of Pentecost has been criticized in like manner. On the other hand those sermons

that make the best reading have generally been barren of visible results when preached.

It might be claimed that the principles of Oratory explain this un-printable element in the power of the circumstances and the occasion. This is true in a measure and also proves that even secular discourse draws its power from Influence outside of language. But as the greater includes the less, sermons combine all the good influences that orations control, with the nobler and more powerful elements peculiar to christianity.

Why is it that the average foreign-missionary is more successful than the average pastor? It cannot be due to language in those who are mumbling awkwardly a strange tongue. For example, how did Livingstone exert such marvelous power amongst those savage Africans? We know that their languages are too crude, even if he had perfectly mastered them, to permit of that degree of rhetorical structure and oratorical finish which we invariably associate with such results. And in every mission-field similar experiences are repeated.

In view of such examples we must admit that it is not the language but something quite distinct which occasions the results expected from Gospel Preaching. Language is not only a medium of thought but also a vehicle of personal influence. In some cases, such as technical instruction, that influence is out of place and must be suppressed, as it may be. But the Pulpit is not the professor's chair, nor the teacher's desk, for unimpassioned lectures or even brilliant essays; of all places this demands the most constant exercise of personal influence. Knowing the terror of the Lord how can we do less than attempt to persuade men!

Undoubtedly we are to teach the principles of the doctrine of Christ but it is to be upon the principle that only he who *does* His will shall ever know of the doctrine, so that the object in strictly doctrinal preaching is to *persuade men to do something*, not to learn anything theoretically.

This can never be accomplished against all that the Gospel has to conquer, either by the power inherent in language, or by the added resources of delivery. It demands all the available influences of the preacher, the church, and the Holy Spirit combined.

Sermons Reform Habits that are clung to tenaciously both from custom and choice. Every sermon should aim at a single habit, and carry the process of its reformation to some definite stage. Anything short of this should not be called a sermon, as Beecher said of someone "He did not preach, he merely gave forth so much theology."

Instead of studying the text, the subject, the plan and the matter of every sermon—although this is needful—we must give closest study to the hearer, and to every means likely to influence him to reform the particular habit the sermon has in view, or at least make some effort towards reform.

Every Effective Sermon:-

<p>DISCOVERS THE WRONG HABIT OF THE HEARER</p> <p>In his relation to the Teaching of the particular discourse, and has no purpose in view short of compelling him to begin to build up THE NEW HABIT.</p>	<p>AIMS TO ACT WISELY UPON HIS PREJUDICES, PERCEPTIONS, REASON, EMOTIONS, and then his WILL, in this order</p>
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The discourse therefore is a *means* to an end, and only one out of many to be employed. As to the Discourse itself Homiletics gives the latest methods and maxims. But to Preach with Power demands much that is beyond the sphere of homiletics. Instead of considering the text as the most

important fact in any sermon, we must come to regard the Hearer as the most important, and next to him the Preacher : all other things, including the Text, Subject, Doctrine, and the Truth itself are simply instruments or tools by which the one acts upon the other.

Like a beloved physician the successful preacher studies his patient, to make a careful diagnosis; which is the best test of his skill and the only guide of proper treatment. The Matter of his sermon is the Drug Store from which the Plan, as a Prescription, compounds the remedies in skillful proportions; this dose is administered in the Conclusion; all helpful circumstances having been drawn upon as needed to do the nursing.

The winner of souls is wise. The fisher of men studies most of all his fish, their haunts, habits, and preferences, so that he can prepare the right bait; or net, and even then desires heavenly guidance as to the right side of the ship.

Every such preacher will discover the present condition of the individual hearer or class he is about to address. He will give more study to the existing prejudices of his hearers, both for and against the duties involved, than he will to analyzing the Scriptures on the subject. When his diagnosis is correct, and distinct, his mind will rapidly call up the most suitable remedies from the Pharmacopœia of Scripture. Thousands of ministers are wearing out their lives, and burning up the precious gray-matter of their brains in the obscure search after text first and plans last—abnormally isolated from people and their needs. If they only knew how much easier, pleasanter, and more effective it is to preach rather than to sermonize, they would be no more careful and troubled about many things. The One thing needful is a person. When we understand the tactics and strategy of those we expect our sermon to conquer, all our knowledge of scripture, homiletics, rhetoric, oratory and everything else marshalls itself before us with the precision and the order of a trained army for us to place in battle array.

Habits Die Hard partly because we are creatures of habit who naturally cling to them like life itself, but chiefly because we prefer the old and especially the worse habits. As one of the Broaddus family used to say whenever he visited a Sunday School, meanwhile illustrating his statement by taking a fresh chew of tobacco—"Habit, from the Latin verb *to have*, is something that has *you*." But we have centuries of testimony to the possibility of reforming the most inveterate and persistent habits that ever dominated the will of man. If God be for us there are no tasks too difficult, and he has promised to be with true Gospel Preachers alway even to the end of the Age. Habits must change! It can be done but not by men who come into the pulpit to read, recite, or preach a "Sermon," and then go off to prepare another—like those soldiers who all marched up the hill, and then marched down again!

Private Preaching is a fellow-helper to public preaching, and sometimes the more effective. It is indeed a mistake to suppose a large audience necessary to preaching. Was it not preaching of an ideal kind that the woman heard at Jacob's Well when she was the only listener? When Paul and Silas taught the jailer at midnight so that he repented, believed, and was baptized, did they not preach? Who would not like to preach a sermon as successful as the one that converted the Eunuch? Private-preaching-power!

Thus has it ever been. When Paul preached before the whole town of Athens the success was small compared with his sermon to Lydia and other individuals, especially when his only audience was the single soldier chained daily to his wrist. In our own day the man who confines his preaching to the pulpit seldom sees spiritual reforms take place under his influence. He may draw crowds and please or excite them. He may preach politics, or morality in line with the personal influence of many others and seem thus to be successful. But almost never do spiritual results take place without some person's persistent influence. Often

this power is unseen and overlooked. The preacher may get credit due to some dear old bed-ridden saint who has written a list of bad cases to pray for every day, and God is sending the answers. Sudden conversions take place under some dull sermon; but they may be due to the almost forgotten prayers of father or mother, or the promise made to some consecrated friend years before. It may be questioned whether any person was ever converted by reading the Bible, or hearing a public sermon, without some strong personal influence being also operative. Evangelists come to some place where either Pastor, or people, or both have been patiently, and prayerfully exercising their christian influence in daily intercourse with sinners, but without the result being shown. The tree has been planted, digged about, manured, tended, watered, and pruned, until only a few days of sunshine are needed to bring out blossoms and fruit as if by magic. It is simply this which is done by the visiting preacher, or Evangelist, and in a few days he gives a vigorous shake; when, behold the ripe fruit, and the green with it, sometimes, comes rattling down so there is not room enough to contain it. At once the conclusion is reached that this Evangelist is a more powerful preacher than the humble and abashed Pastor. Whereas the truth is that the former merely gathered what the other had grown; the Pastor had labored and the Evangelist had merely entered into his labors.

There are Evangelists who know the inefficiency of sermons alone; who realize that there are two heads to a sermon and they are on the bodies of preacher and hearer. A public and a private phase should be found in every sermon; preached in the pulpit and out of the pulpit—wrongfully classified now as two distinct duties, Preaching and pastoral work. Such Evangelists, like Moody and many others, look upon their sermon and prayer, and songs, and hall, and ushers, and books, and comfort, and time of service, with every slightest detail as so many separate portions of PREACH-

ING the Gospel. Their sermons very seldom would pass criticism in a seminary, but they go with a success that any theologian might well covet. Men of such views are more successful than Pastors of other views, because they know that cause and effect are part of God's laws, and they are using the proper influences to persuade men.

The Actual Introduction to every effective sermon is *lived*, not merely spoken. No hearer is going to break off any habit, even of opinion, just because you say so or because you prove conclusively that he ought. It is proverbial that any person who is convinced against his will remains of the same opinion still. There must be something in the preacher himself that seems to compel the hearer to do what he doesn't wish to do. People do not argue themselves into sin, though they invent ingenuous excuses afterwards, and so they will never be reasoned out of sin. All of us sin against our reason; for, when we would do good evil is present with us. Every sinner became such by the personal influence of someone: for all are members one of another; all we like sheep have gone astray, and as all the flock do precisely what the leader does, just so evil communications corrupt good manners.

Private Preaching is therefore but a common-sense counterpart of the methods of Satan and his helpers. They employ every means to secure their objects, and we are to do the same. It is here that the children of this generation are wiser than the children of light. When Paul said "I have caught you with guile," he showed his approval of this theory.

The Introduction to a sermon is not an introduction to the subject, but an introduction to the prejudices of the hearer. These prejudices meet us before we say a word; they are either favorable or unfavorable, or both. Success depends upon our discovering them, by intuition or evidence. Precisely what an agent must do to make a sale is the problem before every preacher.

We may enter the pulpit and there employ the truest logic, set on fire with zeal, and thrilling with sympathy: but if these prejudices continue against us, or our people, or denomination, or related persons, all of our masterful sermon becomes an "effort," a mere display of fire-works, beautiful, charming, exciting, but leaving the spectators as it found them.

Piety, Heart-power, Enthusiasm and Oratory are indeed wonderfully potent, but before these magnetic forces can electrify the hearts of our hearers, the poles and wires must first be erected from house to house; these may last through our pastorate, but even then they need inspection, and adjustment, especially after storms or accidents, or tampering by enemies. Every sermon too has a different voltage, and current, which require alteration of internal resistances. Even rheostats and transformers will be neglected unless we keep a proper watch upon them.

No Pastoral Visiting should be allowed to displace Pastoral Preaching. The Pastor is neither a social friend, nor a physician to "visit" people; he is better than either, a friend of God and a healer of spirits. His social qualities will manifest themselves quite as well while he recognizes his supreme duty as a Preacher. Any Pastor who degenerates into a mere society man, who makes purely social visits only in accord with etiquette will lose his power as certainly as did Samson. By this is not meant that a man must be unsocial, or professional, or artificial, always "talking religion;" far from that. It is that every visit should be consciously used to aid one's work as a Preacher, and not be wasted in purposeless talk. Outwardly our visit may seem purely social, while within us is the keen and quiet intention of the experienced angler who is willing to spend hours and days in seeming idleness so that he lands the fish at last. Frequently the very best Introduction we can make to all sermons is this social intercourse that seems to have no "religion" in it. People have come to think that

ministers are unlike other men, or else are in the work for revenue only. In either case the prejudice will shut doors against the sermons. We must take pains to remove this opinion while seeming to be unconscious of its existence. Living with the people and not in King's palaces : dressing like the people and not clothed in soft raiment : talking, and feeling, and thinking like the masses will make the common people hear us gladly. Nor do we need to lose our dignity such as belongs to self-respect, though we should abolish that affected dignity of tone and manner which pharisees associate with religion.

Much of our teaching is wasted because christianity is regarded as belonging to the rich, or the more fortunate individuals. These conditions which are the inevitable results of conversion have come to be misinterpreted as prerequisites. The Salvation Army has arisen to correct this mistake amongst what are called the lower classes. But in every church a similar theory, like a wall of Jericho, keeps out God's leaders from many hearts in more cultured homes.

Showing the people that we are men of like passions with themselves will make more real all the doctrines we assert. Letting them behold our trials and need for faith will exert a resistless force when we come to urge a life of faith. In other words when we are preaching every day through life and character, and are not like the little bird in a cuckoo clock seen only at the set time to be heard; when with us it can be said "Behold the MAN," then will our sermons have a fair hearing.

We might as well use a foreign language, as to expect any sermon to be understood when *we* are misunderstood. The real Introduction to every sermon must be studied before the looking-glass of our reputation.

No Professional Visiting should be tolerated like that of a physician who must be summoned. Many Pastors fall into this trap of sermon-paralysis. It is the duty of people to notify their pastor whenever they need him unexpectedly;

but it is wrong for him to require such notice always.

No Hap-hazard Visiting should be encouraged by one who aims to Preach with Power. And much that is deemed systematic is really hap-hazard. Any visiting is hap-hazard that does not have *a special result in view*. We may district the town, and call on every family with the precision of a postman; but if we have no definite *purpose* beyond "making the call" we will waste the wonderful force latent in every such opportunity. A book-agent who made such calls might be well received but would sell few books. When preachers look upon their lives as belonging to the Lord, to whom every single moment is precious, and for whom every latent influence should be eagerly engaged, then will Preaching become Powerful and the Ministry less professional. Our zeal should equal business methods!

Sermonic Visiting beats the path to a Powerful Pulpit. As in a sermon each sentence adds but little to the discourse, and yet it is needed to help secure the entire effect; so each visit should be skillfully adapted, like words written beforehand, to exert their influence fittingly when the sermon itself is delivered.

The value of this method is evident whenever tried. We rush to the homes of new residents to secure their attendance upon our church rather than elsewhere, or to transfer their membership. Our sermon seems directed especially to them next Sunday because of this Sermonic Visiting. Likewise whenever we visit persons under conviction of sin, or in great distress, intending to follow the visit with a suitable sermon, how effective such Sermonic Visiting proves itself to be when the Public Preaching rounds out the entire procedure! Under pressure we thus instinctively do right.

Exceptional interest takes care of itself; what is needed is some plan that will enable every Pastor to avail himself of these Home Forces amidst ordinary circumstances.

a. Plan Sermons Ahead, whether you announce them or not.

b. Have a Variety of Objects, not merely that you avoid ruts of teaching or style—which considerations are beneath the noble purpose of Preaching—but so that no class of hearers shall be neglected, and that everyone shall receive his portion in due season.

c. Have Some General Plan around which these various sermons can be arrayed. For example :—

IN EVERY MONTH,

The First Sunday is Pastoral Sunday, for subjects that concern the church in its relation to local failings and duties; and whatever seems most important to you as its Pastor.

The Second is Doctrinal Sunday, for the orderly presentation of the greater Doctrines of Christianity.

The Third is Mission Sunday, for regular instruction in the duties and triumphs of the people in this work.

The Fourth is Denominational Sunday, for the systematic consideration of those peculiar truths which our denomination is supposed to foster.

The Fifth is Children's Sunday, with sermon especially adapted to the little-ones, who will pay better attention to the rest while waiting for these.



With some such easily remembered scheme our entire work becomes unified, progressive, comprehensive, business-like, and yet thoroughly flexible. When we know what classes of sins or habits are to be considered a week or two ahead, we can call upon those persons who need probing, or preparing, and transform our indefinite “pastoral work” into a portion of some sermon. In such visits material of the most effective kind will be gathered and the time saved that otherwise might be spent in doing what the witty Dr. Henson calls “Fishing in the inkstand without getting one bite.” This peripatetic philosophy shows us the source of

that wisdom which leads to the greatest successes. By this we “visit” in exact compliance with Scripture (Jas. i 27) where the word literally means to look around, to observe, to visit with a purpose. Such intelligent observation of the congregation will hasten, delay, and alter our discourses:— we may have to wait for years; but no sermon is wasted, for when the hearer is found to be in the right condition, then for the first time can we speak with the power that always accompanies the word spoken in season.

A certain Pastor had preached ably enough but in vain to convert a group of infidels. He visited their homes frequently without seeing the coveted opportunity to drive the harpoon. Cautious investigation revealed the particular cause of their impenetrability. They were intrenched behind a profound conviction that Free Masonry was superior to Christianity. This pastor was no Mason but was striving to place them on the only eternal foundation, like a wise master builder. For three years there seemed no likelihood of change, and no chance to remove this prejudice which slammed a door in the face of all his sermons to them.

But one day he called at the home where two of them resided, and ringing heard no response. Some instinct seemed to bid him enter, so he clambered up into a high window and going up stairs found these men seriously ill. Their wives were away and they had been too helpless to open the door or send any word to friends. When they beheld the Pastor come thus to their rescue before any brother Mason their stubborn prejudice crumbled into the dust of remorse. And after that every sermon had a decided effect so that they became active christians in a short time.

This single example will make clear the necessity, operation, and power of Pastoral Preaching.

The Real Conclusion to any sermon is also preached outside the pulpit, as Jesus took his disciples aside and explained his parables more clearly. A Sermon is not done when it is delivered or it would come under the ban of the

old Latin proverb, "Voice and nothing more." One sermon done is worth a thousand heard, because "Not the hearers of the law, but the doers of it are justified." President Finney taught that "A truly successful preacher must not only win souls to Christ but must keep them won." Preaching without practice has wrought great harm. Every possible statement that can be made from the pulpit has been heard so often as to become ineffective. Being forgetful hearers, instead of doers of the work, they look in the law as in a mirror, see themselves as sinners, and then dispersing from church-services without further relation to the sermon, they forget what manner of persons they were.

The same Gospel is either a savour of life, or of death. Preachers have the fearful responsibility to SO preach that a multitude shall believe, which cannot be done sometimes.

These evil results are seen most in those places where the Scripture has been perverted by the mercenary greed of those who starve their souls, and harden their hearts, by "once a month preaching." Although there are excellent christians amongst these goats; such churches are as celebrated for dissensions as for excess of "revival preaching."

Suppose Philip had delivered a formal sermon to that Eunuch, made his salutations, and politely left him to go to Azotus, his next appointment! all one-sided; faith without works; precept without practice; form without substance; doctrine without obedience; preaching without probing; public, general, impersonal preaching instead of private, direct, personal, conscience-searching conversation. He was Pastor to the Eunuch the few hours he had to convert him.

Spoken sermons can accomplish much, but their full effect demands, like some medicines, an after rubbing-in. We may teach people theories by this lecture-system, but skill can only be acquired by the laboratory-system. No man has ever purified the life of a community without doing more than talk: "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be

made manifest." "Love, as I have loved you." Many good men stumble along in their work, lamenting the success they need not lack, and really harming the souls they desire to save, as physicians can look back upon deaths due to their earlier ignorance. Peter was prepared for homiletic work before the experience that Jesus referred to when he said "And when thou art converted strengthen thy brethren." Multitudes of Pastors have experienced a conversion from sermonizing to Preaching, from delivering discourses to making their whole lives a Sermon. Like Andrew Fuller who said of his earlier years "I never entered into the true idea of the work of the ministry."

Dr. Broadus said "Preachers may add immensely to the influence of their preaching, whether it be good or not, by administrative tact and toil, and by personal dignity and worth." But these, like all other forces, must be purposely and intelligently used to make them most effective.

As Napoleon rode around after every battle to see who were struck, or why the shots failed to penetrate, so must the faithful preacher follow his pulpit-shafts that the work may be completed. This, and nothing less, is the real Conclusion of any sermon.

The length of a sermon therefore cannot be measured by the watches that rudely snap in church. But those Pastors who recognize the value of this Pastoral Preaching and its extent will take less time in the pulpit and do their best work out of it: their sermons becoming "four-square," their length being measured by their depth and breadth.

*CHAPTER IV**PULPIT PSYCHOLOGY.*

DAVID instinctively recognized a deep principle of homiletical philosophy when he exclaimed "Create in me a clean heart O God; and renew a right spirit within me. * * * Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners SHALL be converted unto thee." It is not enough to teach God's ways no matter how logically or entertainingly. To make men give up cherished habits is utterly beyond the reach of Logic, Rhetoric, Oratory or the unaided arts of Discourse; yet this must be done!

A Definition of Preaching that ignores this purpose is unscriptural as it is inadequate. Preaching therefore is a process by which God's truth enters into the mind of man, and acts upon his will so effectually that his life shows the decision for or against.

More than Mental processes are therefore to be employed. God himself must be with both preacher and hearer in order to accomplish the forming of a "new creature" in "such as should be saved" under our preaching.

God's part of this work may be counted upon confidently, because he is more willing to grant us his Spirit than we are to please our children.

More Than Speech, no matter how eloquent, must be employed amongst those forces that are human in the sublime work of Preaching. The sermon, or discourse, is but a single vehicle; the entire process of acting upon the head, the conscience, the heart, and the will of the hearer is what

constitutes Gospel Preaching.

It Embraces Everything, and every method that can produce the required effect. The heavens declare the glory of God, but only unto them which are exercised thereby. The Psychology of the Pulpit regards every phase of human influence, physical, mental, moral, social, and spiritual; and it studies every available means of exercising these forces. It was "because the Preacher was wise, he sought to find out acceptable words," but he gave himself to know all things, "for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Paul enforced the same principle in his memorable determination "That I might BY ALL MEANS save some." He preached to the crowded house when sleepy Eutychus fell from the third loft and was killed; and spoke to those women at Philippi by the riverside; he reasoned according to all the laws of the logicians of that scholarly age before Felix so that he trembled. To the chief captain at Jerusalem he spoke Greek, but the maddened crowd below he addressed in their vernacular. Some he gave milk, and others the strong meat of christian development through sacrifice; to some he wrote letters because his bodily presence was weak in its influence over them; while others he withstood to the face; and still others he delivered over to Satan "For the destruction of the flesh, that the spirit may be saved." He came nearest to being what Dr. Broadus terms "The Shakespeare of Preachers.—One who can touch every chord of human feeling, treat every interest of human life, draw illustration from every object and relation of the known universe, and use *all* to gain acceptance and obedience for the gospel of salvation."

Prof. E. A. Park cautions the ministry against carelessness as to the employment of every available means:—"If the preacher could always determine the moment when his auditory would be most impressible he might set a double guard upon that moment. If he knew exactly what dis-

course or what paragraph would happen to seize the peculiar attention of an inquirer or caviller, a bright child or an inquisitive student he might lay out his strength on a few sentences and feel somewhat secure. He can indeed foresee that some parts of his ministration will require more skill than others ; but he will often find a surprising efficacy where he looked for nothing. The critical and momentous character of the preacher's work is therefore spread out over all its parts even the most minute. We have read of navigators whose hair turned gray while they were steering through a dangerous pass, and feeling that a movement of the helm, even a single inch would mean life or death. But it is often told with seeming surprise that Luther never ascended the pulpit without trembling: as if there were no cause to fear when immortal interests are involved."

We have already seen that Preaching embraces every kind of agency both subjective and objective : that its greatest potency, apart from divine assistance, rests in the Preacher himself as distinguished from what he says: and that his discourses are but portions therefore of his Preaching, which combine with the Pastoral Preaching he does before and after their delivery.

Our interest now properly centers upon the question of method. Admitting that Preaching Lays Hands of ordination upon all instrumentalities, we wish to have the Rubric concerning their daily Office.

Three Heads to a Sermon demand earnest study and zealous preparation in order to develop that Power which these agencies make possible. A merely theoretical and indefinite assent to the principles already enunciated will only tantalize the ambitious preacher who feels a fresh impulse without knowing practically how to gratify it.

Order is a time-saver and power-maker, as necessary to matters practical as to matters intellectual. But order alone may be so artificial as to defeat its own expectations. Our attention must be directed to the natural grouping of

all agencies of preaching-power and follow that arrangement.

PULPIT PSYCHOLOGY is that preparation for preaching which investigates the action of the various elements of influence upon the mind of the hearer. Its scope is more extensive than the customary Arts of Discourse as its purposes and problems are greater. Rhetoric and Homiletics embrace many valuable psychological considerations which do not need further investigation; but they are general, and not decisive of those specific details which govern the result of each sermon—they construct the weapon but cannot aim it, that must be done at the time. When the enemy is found *he* becomes our most important study, so that loading, sighting, and firing shall conquer. This is the wisest way for—

Preparing the Sermon:~

ITS FIRST HEAD,

IS THE HEARER,

- 1 His Peculiar Condition.
- 2 His Cherished Sins.
- 3 His Related Prejudices.
- 4 His Mental Status.

TAKE GOOD AIM,

ITS SECOND HEAD,

IS THE PREACHER,

- 1 His Character and Reputation
- 2 His Knowledge and Research.
- 3 His Tact and Skill.
- 4 His Courage and Zeal.

LOAD THOROUGHLY,

ITS THIRD HEAD,

IS THE DISCOURSE,

- 1 Its Circumstances, Comfort, and Acoustics
- 2 Its Representatives and Fellow-helpers.
- 3 Its Timeliness, in Subject and Statements.
- 4 Its Adaptation in Structure and Delivery.

FIRE EFFECTIVELY.

First of all the Hearer must be closely studied. Nothing whatever is secondary to him.

A common blunder places the hearer almost out of view: so much so that sermons may be "barreled" and "preached" anywhere with equal appropriateness. Such blind ignoring of circumstances and of people is not tolerated in any other vocation: which explains why everything else seems to have advanced in effectiveness more proportionally than Preaching. It is a common remark that no other profession seems to show such a disparity between the ability of its representatives and their success.

The first maxim of the preacher should be "I seek not yours but YOU;" and the more his view narrows upon diminishing groups, until a single individual absorbs his attention the more will he exemplify this maxim. Dispersed light like phosphorescence, may be beautiful, but its heat is also diffused and its power thereby nullified. Less light brought to a focus upon one spot at a time burns, and scorches, and moves and exerts decided power.

Hearers in general must be studied, but Preaching-power demands that the particular hearer or hearers that each sermon expects to reach should have not only study but actual preparation; and this preliminary work should be regarded as more important than anything else ever demanded by the sermon.

To Preach with real Power will commonly be impossible under other conditions. Sometimes the hearers have been previously prepared for the sermon that accidentally moves them. In like manner the maxims of Grammar, Rhetoric, Logic, Theology and everything else may seem to be contradicted by exceptional circumstances, which do not thereby set aside these necessary studies.

He who preaches sermons but does not preach to *people* need not expect the power which he is not exercising. Such "preachers" abound and such practices and shortcomings also abound. Men of these habits universally pre-

pare their *sermons* but seldom prepare their hearers or themselves. Not aiming at the true target they hit the wrong Bull's-eye if at all.

Aiming every sermon at some definite hearer, even if imaginary, will develop that definiteness, and aptness, and poignant application which is noticeably lacking in modern preaching. This theory (which makes every Philip plan how to influence Nathanael, and every Andrew successfully plead with his brother Simon) elevates the process of Sermon preparation from the study to the home, from the ear to the heart, from something literary to something lived.

Preachers who have required all their time for the preparation of discourses will find this study of the hearer an irksome and tiresome task. Having been accustomed to literary preparation this psychological preparation will seem visionary. Nevertheless when one sermon has been faithfully prepared in this way the Result will endorse the theory and as experience in this natural method is obtained it will prove to be the quickest and pleasantest.

Instead of beginning with text, or theme, or doctrine, we begin at the other end with the object or purpose of the sermon as suggested by the needs and present condition of the hearer. We train ourselves to be faithful to the hearer rather than to the text or the theme: to study *him* and make all parts of the sermon and the service impinge on him until he succumbs to their influence. There is no reason why we should go contrary to the maxims of Homiletics in developing a sermon from the hearer instead of from the text, because we employ a text just the same and need all the aid that the most advanced principles of Sermonizing can supply. Indeed this clear vision of what is necessary, possible, and timely will excite all our faculties to their utmost excellence. The first step then towards the preparation of any sermon is the selection—not of a text but a hearer: some individual representing a group whom we may address. Right here the temptation will be to quickly invent some

suitable theme and cease our consideration of the person. This impulse must be restrained until the mind learns to fasten its attention on the Object instead of the Subject of discourse. With such a habit formed one will find himself well on the road to a new style of preaching that accompanies a new success. Power will be manifested both outwardly and in the preacher himself, Definiteness will take the place of professional routine or slavish custom. New senses will seem to have been imparted by which there will be apprehended "Sermons in stones, and good in every thing." An Alchemy will be acquired that shall transmute the commonest things into sermonic gold,

Then the Pastor will need no advice about visiting and general church management, for he will have so many avenues of definite influence already surveyed as to make their landscape decoration and cultivation an easy problem. Instead of looking upon a church as a mass of people all alike, good, bad, stingy, quarrelsome, or peculiar he will see them as groups, if not as individuals all different; and all capable of indefinite improvement. Churches that had baffled and worried excellent men who neglected this Scriptural theory of preaching will respond quickest to him who, like a wise physician in an epidemic, goes fearlessly from house to house, examines every case, and begins on the most hopeful while doing what he may for even the incurables.

The next step after selecting some special class of hearer is to study their present condition, so as to know how much can be done, and more especially what must not be attempted. Dr. Henry G. Weston, a Prince in the realm of homiletics, used to say "It is far more important to know what to leave out of a sermon than to know what to put in."

Every person is dominated by some cherished sin,—one sin at a time. Novices will argue with a skeptic or a backslider, but experienced men will send a shaft right through the flimsy shield of excuse or argument to the center of the SIN which is beneath. Skill in locating the particular

sin of the moment is the chief factor of success : like that of a surgeon who discovers the bullet or other festering cause of disease. Unless we come pretty near the exact spot men will show an expertness in concealing its presence that amounts to genius. Many sermons fail because of a slight inaccuracy of aim; which is not surprising when they are usually aimed with closed eyes, or else “on the wing.”

After this sin has been definitely located it is essential that we feel around for those prejudices that must be cut through or turned aside before we can properly operate upon it. Prejudices in general demand little attention, but there are three or four, and sometimes only one that *must* be grasped or removed by the sermon that is to succeed: find them.

We will now be nearly ready to select a text and prepare the discourse itself. But any single style of expression or method of arrangement, or selection of words will not prove equally effective with all people. Our diagnosis may be perfect and our materials ideally adapted to the hearer, but if we employ words that are not correctly understood, or address mental faculties that are undeveloped, or assume knowledge that does not exist, or otherwise express our thoughts inappropriately to the hearer, the greatest success can never be expected. * * * * All of this, so far, may be summed up in the advice:—Take Good Aim.

The Preacher Himself comes in for a share of this personal study which is prerequisite to success. Subject, plan text, illustration and every part of discourse may be considered after we have fathomed the hearer sufficiently; but we should not let our sermon take definite form until we have first scrutinized ourselves.

We not only change from day to day, but we have our weak as well as strong points, and we may uncover traits of character or elements of power that we would have overlooked without this habit of weekly examination.


It is important that the hearer have such an opinion of our moral and christian character that the sermon will be

well received. Although our character may be angelic yet men will even wrestle with angels when it is done unawares. Sometimes we must not deliver the sermon that we know best how to preach because of the opinion that the hearer holds concerning us in relation to the purpose of the sermon. Another preacher should be secured to do this work, or the reputation modified that acts as a barrier.

Next to this comes the question as to our own special knowledge of the doctrine, the sin, the remedy, and the treatment involved. It may be necessary to delay the sermon until the preacher is adequately prepared. This may require years but generally a few hours or days at most will suffice. A few more minutes spent with concordance, Bible, atlas, or dictionary would have made many a weak sermon irresistible.

But knowledge recklessly used becomes a dangerous thing. It must be employed with tact and skill, the fundamental difference between a master and a tyro. Beginners may command better matter and language than their elders, but lack that indefinable something which we call Tact. Psychology explains this difference and therefore becomes a daily assistant to him who would Preach with Power. Tact is an acquirement capable of unlimited development, but a separate volume * is needed to teach its principles.

Sometimes one may be otherwise admirably prepared but his courage not having been previously screwed up "to the sticking place," causes a failure where great success was possible. It takes physical courage of a high order, as well as moral courage and zeal, to enable one to look an audience calmly in the face, as Nathan did David, and say Thou art the man. Failure seldom comes from an absence of courage so often as from lack of its preparation. Extemporaneous courage may fail or it may foil. It is quite as likely to deceive us by overdoing as by weakening. Calmly considering the duties and dangers about to be faced will develop a true zeal and courage such as shall move men

 HOW TO DEVELOP TACT, is to be published: see Page ii.

mightily. Jesus had this principle in mind when he warned Peter of the sifting he was about to experience ; his boastful rejection of the advice should urge upon us to always watch and pray lest we enter into like temptation to an assumed courage that is only conceit.

This portion of Sermon Preparation may be termed Loading properly and thoroughly.

Finally, the Discourse comes in for all the time we can give to its development. It has already taken shape in the mind during the previous investigations and could be delivered with satisfaction even if there were no time left for special preparation.

Sermons like gems demand a proper setting for their best effect. Whenever possible the circumstances should be prearranged to suit the sermon, or the sermon adapted to them. Orators are very quick to engage this power; Jesus and Paul also. Everything that may be seen, or heard, or felt, or imagined during the delivery of a sermon becomes virtually part of it ; the light, acoustics, comfort, music and all portions of the service exert an influence upon the hearer's mind which Pulpit Psychology must seek to control.

Almanacs, but especially daily papers should be consulted in preparing every sermon for suggestions as to timeliness of subject, statements, and illustrations. No preacher can inform himself too carefully of incidents and accidents experienced by his people. It is worse than a blunder to say what would cause pain, or shame, or ridicule because of an inappropriateness due to ignorance that might have been avoided. Just before entering the pulpit this feature of the sermon should be prepared.

Last of all should come that which customarily is done first of all—preparing the discourse itself, its matter, its construction, its illustration, and its delivery. Such preparation cannot be overdone provided the personal and circumstantial preparations be not slighted. If, like Dr. Cuyler, we “ Love our work as a hungry man loves his dinner,” our minds will

be composing constantly; but sermons restricted to literary preparation will be shorn of the power they might exert. Complete preparation embraces everything that can aid the language, anything short of that should not be called Preaching: but when all things are ready the utterance of the discourse may be likened to the firing of a weapon well loaded and properly aimed.

The Delivered Sermon, considered psychologically rather than homiletically, presents three phases—a trinity of influence—of which the Discourse is but a single member.

1ST ITS PREPARATORY DIVISION,

By which is not meant what is called the Introduction of the sermon, nor the study by which it was produced. A sermon really begins before the text is read, so that the actual Introduction is anterior to the rhetorical Introduction; but the latter may be omitted whereas the former is always present and therefore has greater claim upon the preacher's attention.

With all possible acuteness of perception and faithfulness in Sermonic Visiting and Private Preaching we cannot bring our hearers to church so perfectly prepared for the sermon as to preclude a special study of the circumstances that will affect them. It was Geo. MacDonald who wrote "The region of the senses is the unbelieving part of the human soul."

In the matter of comfort alone there is latent power. When Jesus fed the multitude rather than send them home hungry as his disciples suggested he acted upon this principle the wisdom of which the crowds next day demonstrated. It is not a matter of taste, or rivalry, the designing of modern buildings for every comfort. In olden times when preaching was ignored churches might well be darkened with the "dim religious light," with the pulpit a box, the preacher a prisoner whose cries became unintelligible because of conflicting echoes. In these days preaching is studied as never before, consequently the new buildings are

designed for comfort, seeing, and hearing, and those preachers as a rule are most effective who study the circumstances of their people. Mr. Moody is peculiarly noteworthy for this. Instead of that dead, unnatural, and repelling formality that characterizes so many preachers who may covet his popularity, Mr. Moody watches the people at all times and does not hesitate to direct their seating and comfort even to the giving of his own chair to some deaf person otherwise crowded back. When he is absent from Northfield or other gatherings how great the change! Others endeavor to imitate his procedure but without that skill which has been developed by years of prayerful exercise. The successful pastor will be supreme in conducting services; he will be the scriptural Bishop or "overseer," and the elder who "rules well." He has learned to order his own household that he may order the household of faith for their good. Nobody shall dominate him either intentionally or by default.

Spurgeon was as great in these details which so many ignore as he was in what alone is now called preaching. When new windows were put in the Tabernacle at great expense, on his round of inspection preliminary to preaching he did not hesitate to smash several panes to admit pure air.

To fall asleep in church has become a proverbial habit which is construed into an adverse criticism of the preacher. But in most instances it is due to lack of ventilation, less attention being paid to that necessity in churches than in other public buildings. There is a meaningless outcry against the supposed popularity of theatres and clubs, but when churches are made as attractive and comfortable the result will prove that it was not altogether love of such amusements that kept persons away from public worship. Common sense alone is sufficient to condemn the old opinion that religion demands discomfort. The Lord knoweth we have need of many things that the Gentiles seek. Any

building may be designed so as to afford better light, heat, ventilation, and comfort for the same money that makes it angular, ugly, stiff, cheerless, dingy, stifling, and unsuitable. Cattle would not thrive in some buildings where the "masses" are said to be "welcome." It would be just as proper to have a man stationed at the door to tell people not to enter, as to have a building that exerts a strong influence contrary to the preaching. It is therefore closely akin to heresy to use an unsuitable building for the preaching of the Gospel. If all things are to be done for edification then such buildings partake of the character of false doctrine and disorderly practice. Much of this is due to an unaccountable tendency to follow blind custom rather than enlightened judgment. One class of persons consider a square barn the most pious style of architecture; with stalls for seats, a meal-bin for the preacher of the word of God that should never be bound, two little stoves near the pulpit where they cannot warm the audience, and ventilation that must filter through the cracks where the rain finds entrance. Another class look upon the Gothic as the only church style, regardless of its anti-Christian influence. The wave and transept which make effective speaking nearly impossible, the vaulted ceiling with its destructive echoes, the darkened windows that rob the preacher of all personal expression, the cold floor, back-breaking "pews," paralyzing atmosphere and other dignified discomforts must be retained in the cheapest building that is to be called a church! If religion is an earthly torment, and the church an ante-mortem purgatory, in which preaching like the "offertory" is a mere formality, then such a building is suitable.

But if Preaching be the greatest power in the world, and the divinely authorized means of conversion and edification, then church-buildings should be constructed with sole reference to the sermon, all other matters of design and ornament being subordinate.

There is no style of church architecture authorized in

Scripture. The Jewish Temple was "the house of Prayer" not a place for preaching. Modern churches are patterned after either the Jewish Synagogues invented during the Exile, or the heathen temples adopted during the corrupt ages! We are therefore absolutely unfettered. Buildings already constructed should be modified by direction of that preacher who determines to be effective in them.

Neatness and cleanliness must be secured from the outset. Rubbish and stray animals should no more be allowed under the building than in it. Many a church needs the demons of neglect to be cast out and driven into the swine gathered so conveniently around. What disregard we mete to the building will be measured unto us again in the sermons. Nehemiah first rebuilt the outside walls, every man opposite his own house, before he consecrated the Temple, or dared to call the people to worship. It is a part of preaching therefore to attend to external matters conducive thereto.

Heating, and seating, and lighting, and acoustics, and comfort generally have as real an influence upon the effect of any sermon as the words themselves, they must therefore be as carefully studied and controlled. It were better to dismiss the congregation than to stultify the sermon under adverse conditions. In a comfortable chariot the Eunuch was peculiarly sensitive to the preaching of Philip; and where there was abundance of water for drinking as well as baptizing John enjoyed a great success.

A preacher could stuff his mouth with cotton, or as some do with tobacco, and expect to preach with great effect, as to speak in a room that exerts an untoward influence. Frequently these adverse conditions are deemed incurable, but that is a mistake. Even if considerable expense become necessary the alterations must be made, and in time the very outlay will be repaid while the spiritual result will justify the expenditure.

Every hearer should have the words to be sung and other information conducive to fellowship. Books are very cheap,

and there is a boy in every congregation who has a little press to print hymns and programs.

Next to building and books the influence of the church members must be investigated. Do they make the visitor feel welcome, and the sinner penitent; are they happy, and friendly, and Christ-like; do they manifest a devotional spirit that becomes contagious?

A handshake and kindly welcome may be all that is needed to complete what the sermon has begun. Every sermon has an array of "sub-heads" that convey wonderful power—but they are on the shoulders of the worshipers present. They are prominent in every sermon and as often do harm as good, because the preacher failed to give the proper attention. James ii 1—9 especially warns against the sin that may be thus committed in church. Often there are sins of ignorance which the Pastor can avoid and when he looks upon the people as part of his sermon he certainly will see that they do their part more nearly right. Members must not be permitted to regard their demeanor, participation, and courtesy to strangers as personal or unimportant matters. Privately and publicly must they be instructed in their relation to the sermon; to mention nothing more. Let them not hide their lights under a bushel, or turn them into delusive will-o-the-wisps. In Georgia a man of unconventional appearance saw all the pew doors in a certain church stealthily closing as he walked up one side and down another; but not taking the hint as many do, he brought in a large rock and used it for a seat and thereby preached a sermon which that people will never forget.

Aristocracy and over-propriety are killing good sermons everywhere. It may not be so intended, but what difference does that make in the result? People act as though only their own "set" or sort were among the elect and all others were intruders. They also give the impression that sinners had better be lost than to cause any violation of the usual proprieties. As Talmage characterized it "I would pull

you out of the horrible pit only for two reasons, we have not been introduced, and then that miry clay would soil my Sunday clothes.” This injurious influence of people upon the Gospel is the parallel of that unbelief which prevented Our Lord from doing many mighty works in a certain place.

Waterlogged churches wear out any man who tries to pull them up stream with his teeth. Outwardly they look beautiful, designed for fast-sailers, but being soaked through and through with selfishness they become dangerous—derelects. They make great professions of loyalty but do nothing to exert a positive influence for the desired result; they usually compel the preacher and a few volunteers to do all the hearty religious work that is accomplished.

Churches may behave excellently on Sunday and yet spoil the preaching by what they do during the week. Balls, card-parties, and other “revellings,” (I Pet. iv 3) with questionable entertainments for the “benefit”—falsely so called—of the church, all tend strongly to offset what has been done on Sunday, as Arab boatmen ascending the Nile cast out drags to make their job last longer and explain the slow sailing by the cry “God wills it.” Preachers are notorious for winking at these popular practices, and in like manner are they shorn of spiritual results. A great mistake has resulted from not seeing the vital relation to the preaching of these habits of the membership. Consequently it has often appeared to be “none of his business,” and therefore regarded as a gratuitous insult when attacked from the pulpit. People may sincerely believe their habits harmless to the morals of anybody, so that it will be difficult to preach against these practices on moral considerations as seems to be the invariable method. If we try to make out everyone a libertine, we are really untruthful and insulting. But let the Pastor persistently enlighten his membership as to their intimate personal relation to the sermon. Prove it by abundant Scripture illustrated so thoroughly that they will not only understand it but believe it. Then will a change come

and " fellow-helpers to the truth " abound.

While it is homiletically hurtful to hold entertainments, fairs, concerts, suppers, excursions or anything for the purpose of " raising money " that the church members themselves owe to the Lord; yet entertainments, concerts, and gatherings of a harmless and purely social character may be made extremely helpful if keenly watched by the preacher.

Church Music is proverbially troublesome; but the same considerations apply to this as to all other external portions of the Sermon and the preacher will see what should be done or undone. One maxim must be enforced, that the Pastor is supreme; once let him loosen the reins and danger is imminent. Better lose musicians than lose souls. Most of the difficulties come from permitting musicians to regard their work as something all by itself, and therefore to be judged by musicians alone, according to secular musical standards, and really not coming under the scope of the Pastor. Herein lurks a demon who has poisoned by his tainted breath the spirituality of many an earnest-minded church. Drive him out and all his hypocritical associates with him.

Mr. Moody set the fashion for requiring all singers and players to be not only church-members but earnest Christians. His results attest the truth of the theory now being advanced. Paul said he wouldn't do anything in meeting just for its own sake, but all must be done for the edification of the church even if less had to be attempted. Prayer must be heard effectively, and singing likewise—see I Cor. xiv. Spiritual rather than musical results must come from the choir, and spiritual standards estimate its work. In the selection of Hymns to be sung by the congregation the Pastor is also preparing part of his sermon. A foolish custom has manacled the judgment of preachers for many years, which forces them to select and read such hymns as bear upon the subject of the discourse. How short-sighted! The rhetorical laws of variety and contrast should condemn

such a practice, and yet it obtains everywhere. Choirs help to perpetuate it by sending for the "subjects" of next Sunday's sermons, often selecting the hymns themselves. Beecher was once requested by his pious choirmaster thus to send him his subjects whereupon he said "If I thought when I entered the pulpit that anyone knew the subject of my sermon I would change it at once."

Remember that hymns are not sermons: they exert an influence that forms a part of preaching but they are hymns not speeches. Hence they should be selected with regard to the kind of *effect* they may produce. Very few persons notice the language of a hymn; anything might answer; and as poems they are proverbially deficient, while their theology is often false. But hymns are loved and sung for emotional, and not literary theological reasons. Consequently Christians of all denominations and Jews are singing the same hymns—for example "Guide me O thou Great Jehovah," and "Nearer My God to Thee."

Let their subjective influence be more closely studied than the words or music, until the Pastor can tell by instinct what hymns will produce the special effect needed at any time. Of course those best known and most heartily sung have the preference: but some provision must be made for teaching the unfamiliar. At all events the whole congregation must be made to sing. Concerning the reading of hymns it is best not to have any rule. Before hymn-books were published, or so cheap, it may have been necessary for the words to be read or "lined out," but there is no excuse for the old custom becoming a dead and hurtful formality. The most effective reader in the world would fail to impress an audience who heard him read a half-dozen hymns every Sunday for years, while a hymn poorly read becomes ridiculous. It is therefore wisest to read them at unexpected times.

No branch of Elocution is so easy to master as Hymn-reading but it demands the living teacher who knows the

vocal secret. Hymns will be read much more acceptably by one who regards them as portions of his preaching. A conceited preacher was disappointed because asked to read a hymn at a large public gathering. He revealed his ignorance as well as breeding by snapping out "Anybody can read a hymn:" it is needless to say that he could not. If Whitfield had thought so would people ever have gone miles just to hear him pronounce "Mesopotamia."

Scripture reading, on the other hand, is the most difficult of elocutionary feats, but its effect is unsurpassed. The old preacher who said "I've left my sermon at home but I'll read you a chapter of Job worth two of it," was wiser than those who seem to be doing their utmost to read poorly. Beecher frequently read a few chapters instead of preaching a sermon and always satisfied his audience. Baxter said "Remember that the most costly duties are the most comfortable, and Christ will bear their cost." Much improvement of this portion of Preaching is within the reach of those who can never study Elocution. Remember that nobody can read expressively what he does not perfectly comprehend. Elocution is not the art of guessing at expression. Hence there is great need for previous perusal of the passages intended to be read. When they are so familiar that the eyes need only glance at the page then the voice is more likely to express the thought correctly.

The manner of handling the Bible is itself a sermon of no small power. Garrick asked a preacher what engagement he had that made him so nervous and hurried in the pulpit; "And what books had you there," he asked, "only the Bible." "ONLY the Bible! You tossed it around, and struck it, and rattled its leaves like a Day-book or Ledger."

Perhaps the late Harry Moorehouse was extreme in always kissing the Bible as he opened it for his wonderful Bible Readings, but the effect upon his audiences can never be forgotten. Father Taylor, the famous sailor's evangelist used to make the Bible preach for him marvelously. He

would hug it to his breast, carry it tenderly like a baby, and always *show* his opinion of its worth and power. Many preachers fail because of their method of ex-pounding Scripture physically.

Be calm, respectful, and yet familiar in handling the Book of Books. At least show the respect that would be accorded some ancient valuable relic—which indeed the Bible is. Do not wet the fingers that turn its pages, and do not bend, or tear, or maltreat them. If you must be disrespectful to this Volume let it be at home with your light under a bushel, and not before hundreds of eyes reading every action you make.

Bear in mind also that God's Word possesses a real power which must be enlisted in behalf of the sermon; so regarding it will compel such handling and reading as shall make this portion of the Introduction fully effective.

Pulpit Prayer too is part of the Sermon. Somewhat like the hymns, this is designed for the audience especially. Its Psychological action deserves close study which it will abundantly repay. In private the Pastor must pray for himself, and in their closets the members must make known those requests that bring the Peace of God; but in the pulpit the preacher "leads" in prayer, and should do it so that the people will follow, instead of thinking of everything else while he is praying.

Pulpit Psychology will keep a man from the extremes of praying to himself, or praying AT the people—like that Chaplain of Congress who was requested to "address his prayers to the Lord and not to the House." The ideal is to lead the people to an emotion of prayer; to engage first their attention, second their reverence, and finally their participation. This is an important part of the Preparatory Division of every sermon. It is neither impossible nor difficult, but never comes to him who ignores its value and purpose.

Some previous thought given to prayers will make them effective. Preachers who foolishly object to the idea of preparing prayers forget the distinction between private and public devotions, and the example of Our Lord in his prayer at the grave of Lazarus, "I knew that thou hearest me always, but *because of the people* which stand by I said it."

Where is the Scriptural authority for carelessness, blunders, and sameness in public prayer? But this is certain to result from the unprepared petitions of the most pious and sincere men. A Prayer Book is just as Scriptural and far more effective. Successful preachers are noted for their prayers, to which they invariably give some previous attention. Prayers by Beecher and Spurgeon have been published and many other similar publications can be read with profit, those used by the Jews in their services for women are very suggestive.

Like everything belonging to the pulpit the Prayers find their best aid in the very words of Scripture. Familiarity with the Psalms, which are themselves prayers, is an absolute necessity, but all scripture is profitable for this instruction in righteousness. Matthew Henry compiled the most useful passages for this purpose in a little book "On Prayer" published by the Presbyterian Board of Publication.

The Collection or Offertory comes into this Division of the preaching in most assemblies. It is the butt of many a joke, and is looked upon as a troublesome necessity. This need not be, and will not with any preacher who considers it a helpful part of his weekly sermon. Dr. Edward Judson of New York, and many others, infuse a reverence into the collection that is often more powerful than their own sermon.

The collectors too must be taught to convey the impression of worshipping God by our substance. And yet formalism here is a rhetorical fault as well as elsewhere in the sermon. Have variety in the time, manner, purpose, and method of collecting the offerings.

2d. ITS HOMILETICAL DIVISION.

The Capital Sin of Preaching is to preach to ourself; to compose, to write, or speak for our own ears instead of the ears of others. So common and insidious is this tendency that few are aware of the mistake. It would be a revelation, almost a resurrection, for some ministers to see themselves "as others see" them: to become awake to the real conditions of their preaching; to see how absent-minded they are in the pulpit listening to their own remarks and enjoying their own sermons whether others do or not; to behold their glassy eyes that seeing see not, neither clock, nor audience, but stare with a far-away look that betokens self-interest! Could such preachers take their hearer's place and note how easy it is to forget a sermon so evidently intended for its author alone; how easily therefore the mind may wander at will and patiently await the end! It is this one habit that is the chief cause of monotony, drowsiness, and general inefficiency. How may it be removed?

Its Cure is Easy, as it consists in two things possible to all:—First to do what has already been advocated Prepare the Sermon with Primary reference to the HEARER; and Second to value every word, sentence, argument, illustration, and the general outline according to its action upon the mind, conscience, will, and spirit of the hearer.

Fluency of language has been the bane of thousands whose talents augured success. Relying upon their ability to "talk" easily upon any subject they never took the trouble necessary to Preach—at least with Power. Filling up the time allotted to a Sermon, and even interesting the audience is not necessarily Preaching. Everybody has listened to such entertaining speakers (Preachers they were not) whose remarks made no impression upon the conscience and very little upon the mind, because hardly anything could be remembered for an hour.

Psychology governs Speech, in every Sermon worthy of the name. Words must be selected according to their

effect rather than their meaning:—which will be explained in a subsequent chapter. Likewise the Order of Words must conform to their impression rather than to sound or logical relationship. Grammar must take a secondary place, because it is more important to help a soul than to conform to a changing Usage: like the preacher who said “I’ve lost my nominative case, but I’m bound for the Kingdom of Heaven.” Figures of speech, length and balance of sentences, and every element of composition must aim at the ultimate result of the sermon, and not the rules of Rhetoric.

This principle of effective speech is illustrated in everyone who becomes enthusiastic. In the writings of Paul are numerous passages that have been ridiculed by cold critics but whose very inaccuracies betoken the intense desire he had for the betterment of his hearers. Extreme accuracy and extreme earnestness seldom meet; and the man who is not listening but Preaching will not hear them, and the chances are that no one else will. Habits of accuracy may be developed almost to perfection, but there must be in the preacher a willingness to become a fool if thereby souls are saved.

For effect therefore all the elements of discourse demand a special procedure radically different from that commonly employed.

It has been the custom to compose a sermon with reference to its text, subject, theme, or central thought. Everything in the discourse must be controlled by this dominant idea. The Introduction must lead up to the theme; the Discussion must have Unity, Progress, Motion, and Completeness with reference to the central idea of the theme; and the Conclusion must look back to the Subject, by recapitulating the arguments, or by applying the central thought to the life of the hearer. The Theme is the focus of all. Whenever the preacher believes such rules to be adapted to the purpose of any sermon they should be used, like the rules of Grammar, Rhetoric, Logic, Optics, Acoustics, Oratory or any

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other helpful though secular science. But Preaching, the Art of Arts, should have universal dominion. Reducing it to the level of Oratory, or making it the beneficiary of Rhetoric and related Sciences has belittled it in the eyes of all and shorn it of its God-sent power.

Dr. Jno. A. Broadus, the supreme critic of sermons while he lived, pointed out this tendency in the opinion now current in France that Bossuet was superior to Bourdaloue as a preacher, because the former conformed to the superficial canons of literary taste, whereas "perhaps no one in later times has treated moral subjects in so admirable a manner as Bourdaloue."

Weapons should be selected for their use in battle, not for exhibition purposes. Smooth pebbles may prove more effective than the heavy armor of Saul. Decisive battles were never remarkable for gaudily dressed soldiers. But sometimes dress-parades have helped decide a victory.

Power demands an instrument; to preach with power the sermon must be a means and never an end; vehicle of a power that is to be conveyed, not a discourse complete in itself. Consequently every "beautiful sermon" is a failure because it is external to the hearer. A powerful sermon goes INTO the hearer, dividing asunder bones and marrow, and any beauty it may have lies buried. Rhetoric has developed this false taste for "pretty" sermons, since beauty is one of the ideals of Belles Lettres. Sermons have thus gradually been emasculated into entertainments which of course have no force beyond the power to please. We look in vain for this kind of preaching in the New Testament. When John the Baptist called the courtiers vipers, and hypocrites, not eligible for baptism, they never spoke of that "beautiful sermon." On the birthday of the church Peter told the people that they were murderers. Instead of praising him for "that eloquent discourse" they "were pricked in their hearts," a far better compliment.

It is worthy of serious investigation whether we have

not been drifting somewhat towards the devil's method of sermonizing prophesied of the time when people should heap to themselves preachers who avoided the heart that they might tickle the itching ears. Everyone must be fully persuaded in his own mind whether the promises of his present method of preaching have been reasonably met, or whether his instinct gropes around for something more effective. Our duty is to put our talents out to the exchangers to have somewhat to show in actual results, not to wrap up what we have in the napkin of conservatism to present just what was proper at one time.

Because such a change of view is essential to the processes that lead to the Pulpit Power, and because it is difficult to alter habits that are so intrenched these ideas have to be reiterated. But supposing that the Sermon is regarded as a Means rather than an end, and that the probable effect upon the Hearer is the guide of its construction, the following hints will suggest the most effective method of composition.

PERCEPTION must first of all be reached. Before we can make any impression the facts must all be displayed.

The Text must be read distinctly, all its words made intelligible, and every obscurity removed before we should dare to proceed. It may not take many sentences to do this. Sometimes the reading alone, with skillful emphasis, inflection, and pauses, will be sufficient, but it must never be neglected. We might as well exhibit a painting covered by a cloth as to preach from a text covered by obscurity. Our own knowledge is not the criterion but that of the hearer.

At the outset of every discourse ignorance is to be dispelled. This calls for brief definitions of any obscure word or statement in text or subject. Customs alluded to, ceremonies, technical terms, the geography, history, theology, or archæology involved must be made clear enough to produce a useful impression in the mind which can be turned to account later on.

Not merely should the language be defined, but the fun-

damental truth or idea, real or imaginary, which the text contains must be separated into its constituent elements, and depicted graphically. Here many sermons fail. The preacher has studied his text so thoroughly that he assumes the like familiarity in his people. His Theme, which was evolved after long consideration, contains the text in a nutshell, which needs cracking before the hearer can taste the kernel.

Making these FACTS perfectly plain, though it consume most of the time, will shorten the rest of the discourse and make possible an effect that otherwise could never be commanded.

Argument has been over-estimated in sermonizing. Its importance has been rated too high, while its dependence upon other means has been overlooked. It is customary to make the outline of a sermon take the form of an argument, with a brief Introduction and Conclusion to give completeness. The entire discourse is argumentative, usually the expansion of a single Syllogism or Enthymeme.

This great blunder causes many failures. Every Sermon demands argument but as a rule it should occupy a smaller proportion of the time.

An argument is based upon facts, or premises, unless these be clearly depicted and thoroughly accepted the reasoning is useless. In other words the Perceptions must be addressed before the Reason can act. As Archbishop Usher wrote "It will take all our learning to make things plain."

We must remember that the perceptions are both external and internal. If we cannot present to the eye and ear something like what we mean, we can do almost as well by getting them to imagine it. Imagination is a sort of second-sight, or more strictly an echo and reflection of what has been heard and seen. The greatest source of attention, interest, understanding, and emotion is the real object itself. Next to this in effect is some picture, or symbol, or emblem of it. And almost equal to these is the imagination because

it creates an impression, nearly as vivid as the reality.

Addressing the Understanding exclusively, and talking in the abstract, without concrete illustrations, graphic descriptions, or dramatic representations, causes monotony. Such discourses call for an active exercise of the attention which is burdensome even to practiced minds, and after all leaves little behind but the evidences of the effort exerted, like a torrent that rushes on with fury but leaves its channel dry.

How much better to address the Imagination by apt illustration, dramatic action, vivid figure, with suggestive voice and gesture. All this should be done before any formal argument is attempted, which often will not then be needed as people are quick to form conclusions from premises clearly seen.

REASONING FACULTIES. Whenever an argument is required, and its premises are fully established then the Reason may be addressed with boldness. But there is no excuse for arguing in a dry; tiresome, didactic style. Rhetoric and common-sense would teach us to increase the attractiveness of an address in proportion as its arguments were likely to be tiresome. Doctrinal Sermons have become unpopular because they often are not sermons but dissertations. But the most abstruse arguments can be made intensely interesting with proper effort. Whatever produces conviction is an argument: logic is not confined to abstract statements, hypothetical relationships, metaphysics, dry facts, and tiresome "reasoning." Logic has its perceptive, imaginative, emotional and volitional phases quite as truly as the rational. An argument at best is only an illustration, showing the comparison or contrast of related facts and their probable consequences. Such an illustration may be merely a bare-boned skeleton of formal statement, or it may have muscles and beauty and even life and motion.

To Make Arguments Attractive. a. Never argue what is taken for granted. b. Avoid exhausting the subject, or making the argument too convincing. It has a paralyzing effect to employ a "knock-down" argument, much like slamming a door in a man's face. c. Get closer to your audience than at any other time, never hold them off at arm's length and give the impression of thrashing them. Remember that sympathy is the mother of conviction. d. Make your arguments as Human as possible, connected with people—their love, pain, hope, etc. Show how they look, talk, act, enjoy, suffer, etc., under the different conditions mentioned. e. Supposititious Illustrations are exceedingly powerful. Children make constant use of this class of argument and are always interested in it. Novels use it exclusively and their attractive power is proverbial. f. Excite Curiosity in every way possible and the argument will come with redoubled force when concluded. g. Imagination is the atmosphere of persuasion, and should surround all important arguments. h. Surprises react powerfully upon all the faculties and form the best anvil upon which to forge an enduring chain of reasoning. i. Dramatic Realism is the most potent form of argumentative address. It is natural; used by children instinctively, and by all persons when off their guard. It is this that gives effectiveness to Oratory, and constitutes the soul of Eloquence. Despite all that is said against it by those who have little talent for its exercise the successful preachers of all time have been celebrated for this peculiarity. It consists in translating the argument into the concrete—which here means into certain people whose language, tone, looks, and manner are vividly suggested, not imitated, to the audience. Far from being theatrical this is spontaneous and natural, and yet is a task far more difficult than acting on the stage. Its difficulties however are due to the fact that we have stifled this instinct since childhood and have to break through the shell of artificiality that has hardened

around us. The power regained acts spontaneously.

Arrangement of Arguments, must be according to their probable effect upon the bearer, not according to their natural relationship. a. The Most Useful come last, not those that may be really most important, b. When people are Friendly begin with the most obvious arguments and proceed towards the strongest; but use conclusions rather than processes, applications rather than reasons. c. Prejudiced Hearers, who are unfriendly to the object of the sermon, demand more reasoning than application, extremely clear arguments, with the very strongest one first, and the rest progressing from weakest to strongest. d. For People who are Neutral, illustration is the only effective argument.

Management of Weak Arguments. a. Never have any—there will be enough even then to serve every purpose. b. Have as few as possible, because sometimes they are valuable to dilute the stronger enough to make them palatable. c. Put them between the stronger ones, like weak mortar to bind the tougher stones, unless some special reason demands a different arrangement. d. Sometimes they may be used to gradually turn a corner for the stronger contrasts to be better seen. e. When Obviously Weak it is best to mention that fact beforehand and say that they are used as illustrations not as conclusive arguments.

Controversy is an indispensable method of reasoning, which consists in the refutation of opinions. a. Sermons being Christian Controversy must be conducted in a worthy spirit. Hence due respect should be shown opponents, and a kindly courtesy manifested throughout. Bravery however is required if any favorable impression is to be made upon even the opponents themselves: for timidity is the murderer of elocution. Fairness in stating the positions taken against us is not only honest but it is exceedingly effective. Strict truthfulness is especially necessary in controversy because the whole issue is mainly a question of facts. The most impressive manner of conducting a controversial discussion

is the interrogative, asking questions, rather than making assertions that seem conceited or dogmatic. b. Some Effective Methods to be followed are 1st, Clearly establishing your opinion and ignoring the other; 2d, Briefly Stating the other opinions and offsetting them one by one with your own; 3d, Stating the arguments of your opponent and meeting them by counter arguments, being careful to avoid acrimony, unfairness, and personalities. c. Methods of Objecting. 1st, object to your opponent's Statements, their spirit, form, idea, or technical terms; 2d, object to his Doctrine, its origin, tendency, and results; 3d, object to his Conclusions, although perhaps accepting his statements and premises; 4th, object to his Inferences, showing that they prove too much and destroy his argument; 5th, object to his Application of the argument to the subject, place, extent, or other circumstances in question; 6th, object to his Authority, especially if Scripture can be shown to flatly contradict his premises and conclusions.

Argument Must be Practical to make any sermon effective. Abstract, theoretical, formal, and cold calculating discussions are neither interesting nor moving. Sermons have drifted down this current of casuistry too far already.

Arguments to be effective ought to bear upon the hearer more than upon the doctrine. Indeed in Christian communities the public already know enough about doctrines to accept them if they desired to. Our shrewdest reasoning is needed to show the people their duty to practice the doctrine discussed, making them see its importance to themselves, and the reasonableness of its claims. Such preaching can never be tiresome, and will never fail of some success.

THE EMOTIONS are really the objective point of pulpit argument, because, unless we heat every conclusion red hot the hearer will not move. Theoretical reasoning is impersonal, it is nobody's business, and never concerns the life. People care nothing for inconsistency under purely rational investigation, neither do they care for the logical

demonstration itself, like Goldsmith's parson "For e'en though vanquished he could argue still."

Preaching must persuade men, and there is a wide distinction between logical demonstration and persuasion. Logic never persuades. Conviction is its goal, and Reason is its field. Sermons ought never to be satisfied with clearly proving without strongly moving. Even secular oratory was defined by Longinus to consist in Proving, Painting, and Moving which is nearer the ideal of Preaching than those sermons that are wholly emotional or wholly intellectual. Powerful preaching requires that every mental faculty shall be espoused, both of hearer and speaker, but in the most effective order. As Andrew Fuller said "They are united together like a chain-shot so that when one enters the heart the other must certainly follow."

What Are Emotions? Commonly they are interpreted to mean sympathies, which are to be reached by pathetic incidents. From this misapprehension has resulted another fatal blunder opposite to that style of preaching which is severely logical. Superficial feelings become the object of many sermons. My son give me thy tears, would seem to be their text. But converts under such preaching will fall away with the subsidence of their sympathies. Excitement very often accompanies deep conviction but it is only the foam dashing against the rocks, not the deep rolling billow. Dr. Cuyler, whose practical judgment of such matters is unsurpassed, says that "Good men should neither seek after popular excitement, nor be afraid of it when it comes. The spiritual result is what should be aimed at, whether God shall order it in silence or amid violent demonstrations."

Constantly striving to excite the superficial sensibilities has done much to enfeeble sermons, harden people, and discourage the ministry. Pathetic anecdotes become the chief reliance of this method which prostitutes preaching into story-telling. Exciting and terrifying statements are

made, often by overstepping the limits of truth, which have to be repeated so regularly that they lose their power and come dangerously near that step which leads from the sublime to the ridiculous. Threats, and prophecies of dire evil to those who resist the preacher's appeal having been proved so uniformly false, sadly weaken the impression that would otherwise be made by statements that are true.

Much of this is due to an impatience something akin to that of those disciples who desired fire from heaven to punish those who would not follow them. This loses sight of God's share in Preaching, all increase coming from him rather than from the sermon, and it may be his will to have one do nothing but plant, and another to water, the harvesting being left to a third. Statistics has murdered modern preaching. Spiritual success cannot be tabulated—we hear the sound thereof but cannot map its movements.

Arithmetic has falsified the Gospel, by re-establishing that phariseeism which was declared to have made void the Law by tithing—or tenth-ing—mint, anise, and all possessions, for to be seen of men. Modern phariseeism keeps a record of its prayers, and alms, its sermons, its visits, and people added to the church—whether by the Lord or not makes no difference. The right hand is busy adding up to see how far it has excelled the left hand.

Whatever counts in the Reports becomes the object of preaching, the widow's mites hardly being worth the trouble of entry. Instead of preaching the Gospel to every creature, statistics must be published to all people. To say nothing of injury done to the church by this modern perversion, but regarding it as a destroyer of pulpit power, it is evident that the mistake consists in exciting the feelings instead of enlisting the emotions.

The Emotions are those mental forces that create in us a desire to act; the very words, motion and e-motion show their fellowship. It has been customary to classify them as the "Sensibilities," and this term has gradually

been translated into "Feelings," which is generally taken to mean the sympathies or superficial excitement. A false philosophy has begotten a false homiletics, which has been wedded to a false theology. Some people will reject the Gospel no matter how preached or by whom. Excitement may produce an acceptance of it that is insincere. Very few of those who saw the miracles and mighty works of Jesus believed on him, and he asserted that those who would not listen to Moses and the Prophets would not be converted under the terror and excitement of a brother raised from the grave. Sailors who fall upon their knees during the storm are cursing loud as ever in the calm. Such feelings are very deceptive because they are physical, carnal, instincts of that part of our nature which is misleading, from which proceed lusts and sin.

Emotions are Mental rather than physical. A pin sticking in us will make us move, but it is a physical feeling, not a mental emotion. Monks have tortured the body without at all affecting mind and spirit.

Emotions that must be reached by the sermon are thoughtful, quiet, watchful; not heedless, excitable, and blind. On the one hand they blend with the Reasoning faculties, and on the other with the Will: beginning with clear-sighted examination of arguments and ending with a determination to do what those arguments suggest. If the two extremes of the Emotions are thus cool and calculating surely their nature can not be the excited and superficial manifestation so commonly sought.

Desires might come nearer expressing the nature of Emotions, since they produce that effect upon the mind which makes one wish to do what is asked, which argument addressed only to the Reason can never do. Plain matter of fact narratives, arguments, or statements can never move people to action, though they prepare the way.

Power in the pulpit must pass through the Emotions to produce a strong desire to do what is requested, and the fact

is that the desires nearly always exist whenever the Perceptions and Reason have been properly addressed. But if the sermon proceed at once to the Application a revulsion may take place. Frequently people are ignorant of their own desires. It is the part of skill to "know what is in man," so as to show him to himself—as Nathan did David. Persuasion is the result that follows from expressing the desires or emotions lurking in the minds of the audience, and doing so in more apt language than they would be likely to employ.

Whatever helps to create a desire acts upon the Emotions. Keeping this clearly in view will lead to the exercise of pulpit power. Having proved our doctrine to be true we must show it to be important, timely, and practicable under present circumstances. Ordinary sermons commonly fail to smooth the way for action. The means by which the sermon is to be obeyed, though clear to the preacher, is obscure to the hearer. Sermons very often leave people on the verge of obedience who would gladly have acted if they could have seen the way a little clearer, or the necessity a little more urgent, or themselves more certainly involved. Sometimes the whole purpose of the sermon should be to show the people that they can and must practice what they already believe.

Answering Objections, and quashing excuses, is the most effective method for reaching the Emotions. All objections made to God's commands are situated in the Emotions and not in the Reason: they are bulwarks behind which selfishness hides, as Adam did from God. Mere theoretical or logical objections should never be tolerated in a sermon. But we need to search for objections that conceal disobedience as keenly as a Jew examining his house for leaven before the Passover.

Such objections are spelled with a W, and pronounced "Wont." When found their tap-root must be pulled up and exposed to view that "every mouth be stopped." Sermons that do this at the proper time are powerful in the true sense:

they convict the hearer, show him reasons, prove that he is the identical person intended, and that there is nothing in his way. A very little more is needed to secure instant obedience in any one who is ever likely to obey.

It is hardly credible that men called to preach to inevitable enemies of God should count it an easy matter. Successful men say there is no Royal Road to wealth, and every "genius" has left the prints of bleeding tracks up the weary slopes of Parnassus. But worldly ambition builds its pyramids out of willing materials, whereas preaching must take the stones rejected of the builders.

One often hears it said "People ought to do differently," as if all that was required of preachers was to give information! The wicked and slothful servant well-enough knew his duty but was dominated by the mean emotions that were manifested in his insulting confession.

Pulpit Psychology corrects this popular error, by informing the preacher that men act according to their emotions, not according to their beliefs, and that if the emotions control them then they are not masters of their emotions, consequently these emotions must be reached by the preacher before the hearer can do as the sermon requires. Emotions are not voluntary, we cannot love or hate or exercise any sensibility of the mind at will, as we can move our fingers over a keyboard. Scripture recognizes this philosophy and emphasizes it in such passages as "The carnal heart is not subject to the law of God neither indeed can be." This throws upon the preacher some of the responsibility for rejection of the Gospel by those who listen; which made Paul preach with an alternation of hope and fear, courage and much heaviness of spirit, so that he said he would rather die than that any man should make his glorying void. Like Baxter we should "Preach as never sure to preach again, and as a dying man to dying men."

THE WILL must be assailed before the desires of the awakened sensibilities can be put into execution, therefore

Epictetus declared "There is nothing good or evil save in the Will ;" and Jesus said "Ye WILL not to come unto me that ye might have life," because "Whosoever WILLS may come."

Addressing the Will without espousing the Emotions is another popular blunder which causes failure and arouses opposition. Hortatory preaching that ignores the Emotions partakes of the nature of command rather than persuasion, and people who are bond-slaves to Sin will not obey any chance ipse dixit.

Although the Will is reached through the Emotions, yet it must be touched. It works a positive harm to give people instruction, satisfy their judgment, excite in them a strong desire and then leave them in that condition to cool off. People who have heard, understood, felt, and resolved a hundred times,—who have experienced everything except obedience—such people are miserable ; because "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment." A solemn obligation rests upon the preacher to do everything in his power to secure the obedience of his hearers. It will not do to imitate Pilate in washing his hands of a responsibility that he shirked. Although the majority will travel the broad road it is possible for us to persuade a few to turn aside : but they will never "agonize to enter into the strait gate" along with an unpopular minority just because some preacher says so. What shall be thought of that preacher who has gained their attention, convinced them of error, and succeeded in creating a strong desire to flee from the wrath to come but who contents himself with this "success." Such results are more common than might be suspected because people seldom confess that they have been so moved : but to Preach with Power means more than this. Paul did not excuse Agrippa and bid him "go home and pray over it and it will turn out all right." On the contrary he said "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am."

How many lawyers would gain the verdicts they do in difficult cases if they were satisfied with a partial success? Lawyers have been known to die from the extreme effort made on behalf of perhaps some scoundrel. Will they not rise in judgment against preachers who show less zeal for souls in jeopardy?

Preaching Power has been translated into Rhetorical until sincere men experience an unmerited satisfaction in superficial results. Often it is unconsciously done, but "Many a laurel is entwined around the Saviour's brow more for the sake of showing the skill with which the wreath is formed, and the grace with which it is thus entwined, than for His sake whom it professes to honor." To excite the Emotions properly and create in people a strong desire, perhaps even an expressed resolve to obey Christ, seems to be far above what was condemned by Gardiner Spring.

Preaching is not so much something done by the minister as a means to get something done by the hearer. Its purpose aims at voluntary action and not mere passive response as a harp throbs under the player's touch only to relapse into silence again. Of course all hearers will not be moved, but every sermon may be made powerful : and even those sermons which show no fruits, if they have been prepared, delivered, and followed up according to the teachings of Pulpit Psychology may be confidently regarded as successful—since God's word never returns void.

The Application is that portion of a sermon which acts thus upon the Will and secures the obedience of the listener. Its importance then cannot be over-estimated, and a sermon without an adequate Application is no sermon at all. Spurgeon was only emphasizing this when he said "Where the Application begins the Sermon begins," because his own example showed the preparation necessary in every sermon to make the Application effective.

In the United States certainly there is a widespread disregard of the Application in sermonizing. Perorations

recapitulations, and "conclusions" are abundant, but these are held up for the hearer to notice or admire, they are not hot applications that burn and cure. Dr. Hervey admits that "The homiletical study of Application is much neglected" even in divinity schools.

Determination to have the hearer act at once is the prime essential for powerful preaching. If the preacher cherish such views of doctrine, or submit to circumstances such as embarrass him in urging immediate obedience upon the hearer he must free himself or relinquish all hope of preaching with power. According to his faith be it unto him as much now as in the time of Christ. Baxter, in his "Reformed Pastor," says that men "Will not cast away their dearest pleasures at the request of one who seems not to mean as he speaks, or care much whether his request be granted or not. Let us then rouse up ourselves to the work of the Lord. Let us speak to our people as for their lives, and 'Save them as by violence, pulling them out of the fire.' Satan will not be charmed out of his possessions; we must lay siege to his chief garrison, play the battery of God's ordinance against it, and play it close till a breach is made. Make the light of scripture shine so bright in their faces that it may even force them to see. We should come with a store of evidence that would bear down on them like a torrent; we should endeavor to bring them to a non-plus that they may be forced to yield to the power of truth. We must *study how* to get within men, and bring each truth to the quick, not leaving this to our extemporary promptitude."

Not alone do the unconverted dislike to feel condemned and turn from the error of their way, but the human heart in every breast must be pushed from every hiding-place.

As rats will fight terribly when cornered and "even a worm will turn," so the conscience that is held at bay will show either anger—as Peter did when the maid proved him to be a faithless disciple—or pique—like the same Apostle when Jesus thrice questioned his love.

Boldness is absolutely essential in the preacher who would assail the Will. Let the timid preacher study the Applications used by the most successful pastors and he will shudder. But he cannot truthfully say "I am pure from the blood of all men" until he has commanded courage enough to justify the condition, "I have not shunned to declare the whole counsel of God."

In a previous chapter the magnetic effect of courage was considered, but here we see why such a quality is needed to make the sermon itself say what is necessary. So many good men are afraid of possible manifestations of anger or even dissatisfaction that they limit their preaching. Nobody could patronize that surgeon whose patients never cried or even winced. As with Paul so with us the "many adversaries" force their way through the "open door" of success that we have sought.

A light blow only aggravates, and sometimes "The blow falls so very light that hard-hearted sinners cannot feel it." Let us not flinch ourselves, nor mind the complaints brought against effective preaching. Those who fight us the hardest will be the best soldiers on our side when captured—as Saul the fierce persecutor became Paul the matchless champion. Moody so shrewdly said "When God arouses a sleeping soul it generally wakes up cross." Churches by the thousand are injured by those timid preachers who profess to be shepherds, but who flee when they see the wolf coming. One "pastor"—not worthy of the title—after another assumes watchcare of a church, all of them avoiding the evident cause of trouble, but displaying peculiar ingenuity in preaching everything else than what will touch the sore spot and cause it ultimately to heal. They do for the mind, what cooks do for the body, prepare delicacies for an already corrupted taste, so bringing on further disorders. The sermons of John McNeill should be read by pastors of this kind who are willing to learn their duty. His Applications are unexcelled amongst living preachers.

Homely duties are essential to an effective Application. Sins, like mice, secrete themselves nearer pantry than parlor. Much of the effect occasioned by the preaching of Our Model was due to its application to the homely sins of every-day-life : borrowing, paying debts, law suits, business, gossip, etiquette, marriage, family quarrels, customs and costumes, how to pray and how to give. When Paul touched upon such personal matters as temperance and righteousness in view of the judgment to come then Felix trembled, although to make him tremble really cost the Apostle his life. To make each hearer tremble one has only to bring the search-light of Scripture to bear upon the skeleton in every closet. He who thinks this an "impolite" procedure will never know what Preaching is meant to be. Politeness and Power are often like the two buckets in a well.

Steady Aim must be taken also to make the Application reach the Will. Hap-hazard, random Applications that might suit somebody though we could not say whom, are like the big shells that come screaming through the air but are easily dodged. Even the rifle fails if the hunter shuts both eyes, fires, and then seeks in vain for the mark of the bullet. The ideal preacher is the one who learns his art as the surgeon studies anatomy with the actual human subject before him. He will know exactly where to insert the knife because there is no guess-work about it. With some selected hearer in mind he will shape his Application so that it will exactly fit all who need it, until every such hearer will think he is the only one intended.

Some pastors cannot do this, or rather will not try, but it is an indispensable condition of pulpit power. People are moved by particulars, not by generalities, by things present not future, by sense not by faith.

True eloquence, said Plato, is result. If we lose ourselves in the purpose of each sermon—like him who said "For me, to live is Christ"—we will instinctively become sharpshooters who "Preach with such conscious and studied

aim that men will drop before the muzzle.”

3d, ITS PASTORAL DIVISION.

When the Discourse is ended the sermon has only fairly begun. For instance examine the account of the Model Sermon in the Second of Acts. It is clear that the sermon proper, or discourse, concluded with the 36th verse because the people who were pricked in their heart had a subsequent conference, or private interview, when they “Said unto Peter and to the rest of the apostles what shall we do.” During the delivery of the discourse these people were convicted and moved, but if there had been no after-sermon, or Pastoral Conclusion, for personal conversation on the subject those three thousand would never have been baptized, and the great sermon would never have developed its latent power. At the outset of this “after-meeting,” which was really a continuation of the sermon and therefore an integral part of it, the people were told “Repent and be baptized, every one of you,” but it was not until many proofs were given from Scripture, and “With many other words did he testify and exhort” that they gladly received his word and were baptized.

This single example is sufficient both to illustrate what is here advocated, and to enforce its acceptance by preachers who ask no greater Power than was manifested on that Pentecost.

A sermon is not a hand-organ to grind out so many “heads,” closing with a peroration *allegro-furioso*, or *largo smorzando*, and then packed up and carried off to the next group of listeners!

As in the Introduction everything was to be considered a part of the sermon, so its Conclusion comprises whatever can be made to influence the hearer afterwards.

Very considerable good may be gained by a fitting close to the service.

Organists may actually preach so as to further the impression made by the discourse; at least they should be

firmly restrained from the abominable practice of "playing people out" in brass-band style. Stringed instruments and organs may praise God, and should be made to do so or banished. As with the singers so with players, spirituality is ever paramount to skill, and a lack of reverence should meet with instant dismissal. Sebastian Bach was the first organist who demonstrated the preaching power of the church organ; the secret is not hard to find nor is its execution so difficult as his Fugues that every organist feels compelled to master. Pastors must insist on devotional playing, as well as singing, before and after the sermon, and the demand will create its proper supply. *

Rhetoric teaches us that the first and the last portions of sentence, paragraph, or speech are the most important. Pulpit Psychology further shows that *in preaching, last impressions are strongest*. All concluding features of every preaching-service should be most carefully provided for and governed, so that there will be neither deadening sameness of formality, nor an offensive irreligious disorder.

When not too frequent the most effective close is that of the Episcopal Service, silent prayer with the Benediction, unless the organist spoils it all afterward. But there is no limit to the resources open to any preacher who studies this portion of the Conclusion to his sermon as he studies their language.

If practicable it is wise to hold some kind of after-meeting, or at least to stand at the door and take the hand of those you have been so faithfully exhorting. For there is a reflex influence of sermons upon the preacher that reacts the second time upon the people like latent heat. And thus the preacher smooths out the wrinkles before they can become permanent, for in this prompt contact he is sure of silencing by his urbanity those not convinced or aggravated by his preaching.

On Sunday the foundation only was begun, Monday must find the wise master-builder busy rearing the super-

structure lest what is laid may be injured or removed.

Monday therefore is the most valuable day of the week to the preacher, because few things are more powerful than to go to a person after preaching and say privately Thou art the man. But unless this is done promptly something else will have entered his mind and the awkward response will arise "What man?" *

Monday is the most appropriate time to seek absentees, backsliders, visitors, sick, and the bereaved. Sunday brings the information that Monday must turn to account.

The custom of holding Minister's Meetings on Monday, and otherwise wasting that most useful of all days for effective preaching is nothing less than a work of the devil. Even if preachers were really as weary then as they pretend that would no more excuse them from the duty of completing their preaching on Monday than it would on Sunday. Whitfield had often to be held up in the pulpit because of pain and weakness, and every earnest preacher has to struggle likewise against infirmities in order to preach. Let the same rule apply to Monday and much of its imaginary weariness will disappear.

Blue Monday is a disgrace to the ministry whose neglect of opportunity gave rise to this term. No hygienic or physiologic reason can be given for such a disease, excepting that it is a species of hypochondria. One may get the "blues" if he wish on a Monday or any other day, but such symptoms betoken laziness, selfishness, and lack of definite occupation. Centering the attention upon Sunday, falsely dividing the week into sacred and secular—Sunday and Week-days—and as wroughtfully confining the preaching act to that day, all of these erroneous habits have fostered both the laziness and the disease.

Preachers who, perhaps unconsciously, regard the sermon as an act all by itself, an "effort," a production, a piece of authorship, a display of culture and talent, a concentration of the week that was and the one that is to be;

in other words those who look upon the sermon as an end to be admired or condemned, instead of an instrument to be skillfully employed, they will all feel blue on Sunday night and Monday because they are then best aware of the literary faults displayed.

But the earnest workman is not ashamed of a rude tool provided he can perform the required work. And the surest cure for professional Blues in the minister is for him to use his sermons as tools and become "A workman that needeth not to be ashamed [or Blue] rightly dividing the word of truth." If the habit still lingers then apply the remedy of "Forgetting these things that are behind, and reaching forth unto those things which are before," in other words think less of the sermon and more of the people, and go to work Monday as definitely, and systematically, and homiletically too, as on Sunday.

Any day but Monday may be wasted by the preacher without so materially robbing his sermons of their proper power; but there is no need for a whole day to be given up to indolence or to aimless meetings or conversation. Every Pastor is able to take an hour or two of recreation, or rest if he need it, whenever it will be most helpful. He may thus seem to be working seven days in the week though perhaps really only five.

* * * * *

A study of the Chart on the opposite page will make clearer, and fix in the memory the principles of Pulpit Psychology touched upon in this chapter.

FIRST: THE
PREPARATORY DIVISION

OF THE SERMON.



SECOND: THE
HOMILETICAL DIVISION

OF THE SERMON.

(Called "The Sermon" now.)



THIRD: THE
PASTORAL DIVISION
OF THE SERMON.

A PREVIOUS HABIT,
of Thought, or Life, in the
Hearer, must be changed:—
First: through favorable use of
EXISTING PREJUDICES;

Secondly: by securing a distinct
PERCEPTION
of the Truth to be espoused;

Thirdly: an honest appeal to the
REASONING FACULTIES
concerning the Obligations in-
volved;

Fourthly: making their present
and personal Importance reach
THE EMOTIONS;

Fifthly; Swiftly quenching any
lurking Objections, etc. aim at
THE WILL
by a bold and faithful Applica-
tion to the Hearer, for instant
decision and action;

Finally: Follow all this up by
private counsel, with practice,
until there has been acquired
A REFORMED HABIT.

PASTOR'S PERSONAL INFLUENCE.
WELCOME BY THE
CHURCH.

BODILY-COMFORT.

DEVOTIONAL AIR.



TEXT DEFINED;

FACT ANALYZED;

PROPOSITION ARGUED

SHOWN TO BE

PRACTICABLE

ALL EXCUSES MET

APPLIED TO EACH
PERSON PRESENT



PASTOR'S DAILY
INFLUENCE.

THE ACTUAL.

INTRODUCTION

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THE PROPER

CONCLUSION.

CHAPTER V

SERMONIC ARCHITECTURE.

EVERY sermon is constructed upon some plan like a building, but its cost, usefulness, lasting qualities, and general value depend upon the thought and skill devoted to the original design.

A sermon is a sermon precisely as a house is a house—often by mere courtesy of speech. Building is not Architecture though the builder is indispensable to the architect. One may be an expert carpenter or mason and yet fail as an architect without special training.

It is possible for any person to “go through the motions” of preaching and do much good without really preaching what should be called a sermon. He may be an excellent scholar, a master of English, pious, social, and zealous; but unless these admirable materials are built into sermons according to the laws of Sermonic Architecture there will be failure.

Random speaking—aimless, heterogeneous, and tiresome as it is, nevertheless is one style of sermon architecture. One who is expert with hatchet or knife may cut boughs and make a booth every night. On a pic-nic, or in any emergency that would be praiseworthy. But to do so everywhere instead of building a substantial, and comfortable home would call forth uncomplimentary criticism. And in a series of years such improvised huts would consume more time and money than the substantial residence. It is always economical to learn to do anything properly. The time at first may seem wasted, and the rough-and-ready rival may

appear more successful, but the knowledge and skill once acquired wonderfully increases future capacity and effectiveness.

The Plan, Skeleton, Outline, or design of a sermon has always received attention in proportion to the genius and success of preachers. Books containing such skeletons have had an enormous sale amongst those who are least likely to make those dry bones live again! And some ministers, to take their word for it, are so gifted that they need no outline, or notes, or premeditation, they have only to open the mouth for Timon's silver to tread upon their lips. But persons who have not such marvelous gifts must *study* to show themselves approved workmen.

Like a good house a worthy sermon must have a design made especially to suit its own circumstances. Others may be compared with advantage but should not be servilely copied.

Some preachers construct all their sermons on a single model, like a row of tenement houses all alike. F. W. Robertson manifested that habit, his sermons almost invariably considering I One Extreme, II The Opposite Extreme, III The Middle View of the subject which he advocated. His great skill in exegesis and language concealed this sameness of design, though its presence soon became felt. The endeavor to have a special design for every sermon will develop an ability to construct effective plans for each one. Exactly what should be considered before building a new house is necessary in preparing a discourse. As the size and shape of lot, the number of stories, location of doors and windows, dimensions and uses of the various rooms all have to be clearly understood before the cellar is dug or a foundation stone laid, likewise the several parts of a discourse demand previous consideration before the general "Plan" can be outlined. Preachers who invent the plan, as many do, without considering the special differences of sermons, may please themselves but seldom preach with power. No

amateur carpenter would lay a foundation without reference to what it must support, arranging the walls in geometric outlines, curves, or beautiful shapes that showed his skill in drawing !

But earnest preachers who wish to make every sermon exactly suit its own purpose, will need suggestions, such as the best architects derive from the study of existing buildings.

Reading published sermons is likely to interest a person in their language or doctrine rather than in the plan, and indeed mislead the novice into esteeming the Plan above its merits because of the good impression made by the rest of the discourse. Collections of Sermon Outlines might then seem to be preferred for study, as they would be if they were properly selected and arranged ; but they are either the productions of one person and lack variety, or the ill-assorted outlines of sermons whose excellence must have resided in some other feature.

Far more good can be derived from a study of the best treatises on Homiletics and Composition, remembering that there is no authorized method of sermon structure, and that the best has yet to be developed.

As a substitute for a thorough treatment of the Sermon Outline the following classification is offered. Only those Plans that have proved themselves effective are included. Whenever it could be assumed that a style of sermon was well known greater brevity has been exercised.

In Architecture the peculiarities of all worthy buildings have been classified into Orders and their Styles or varieties. For convenience therefore the same method is here adopted in these suggestions on the Architecture of Sermons.

1st, THE SCRIPTURAL GROUP.

In this Architectural Order the distinguishing peculiarity consists in a special emphasis of the text and related passages of Scripture throughout the discourse.

According to the popular idea of a sermon this should be the only classification necessary. Notwithstanding the

dearth of scriptural quotation, illustration, and authority painfully apparent in the average sermon to-day the public hold firmly to the conviction that every word uttered from the pulpit has divine sanction.

Preachers however are well aware how far this theory is from the reality. How many times the preacher is proclaiming his own personal wishes, or prejudices, or tastes, often without any thought of deriving it from Scripture. A text was chosen out of deference to custom, not necessarily because it contained any authority for the doctrines taught. Scriptural quotations were given along with others from poetry and science, for their appropriately beautiful language rather than for their judicial potency. Most commonly the subject, like that of an essay, disquisition, speech, or oration, was chosen first, and its "line of treatment" mapped out, and perhaps all the material for the sermon collected and arranged before the Scripture was thought of. And last of all a text was hurriedly selected by reference to a Concordance under some word contained in the theme, with a few similar quotations to give it a more religious flavor! Such a discourse is often delivered afterward as an oration, a political speech, a scientific lecture, and a magazine article—requiring no change beyond omitting text and the few other passages of scripture. Is it right to call that a Sermon? Just such discourses cause the impression that the Bible can be made to prove contrary opinions, because people in their ignorance suppose that every preacher has studied that book more than any other and says nothing from the pulpit which is not taught him by "Rule of Faith and Practice."

Preaching with Power is never preaching one's own opinions. Such preachers "have their reward," but it is earthly:—ambition appeased, reputation gained, positions of honor or emolument awarded. But to be a "faithful minister of Jesus Christ," an honest dispenser of "the word, in season, out of season," to "let God be true and

every man a liar" by constant reference "to the Law and to the testimony"—in other words to preach with Power rather than with *eclat* is diametrically opposite.

Nor can it be said that this is a matter of opinion as to the probable power of Scriptural Sermons; because Peter plainly tells us that "the word of God LIVETH," by which word souls are "born again;" and James speaks of "the engrafted word which is ABLE to save your souls;" and in Hebrews the Revised Version makes clearer that "the word of God is LIVING, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit."

Mountains of books and avalanches of literature are daily threatening the Bible. In many pulpits their secular accumulations have nearly smothered scripture from which only occasional gasps are heard. Now if "Faith cometh by hearing, and hearing by the word of God" is it not a fact that preaching with power demands an adequate Scriptural basis? But how can the sword of the spirit cut through the bones and marrow of opposition if it is kept sheathed?

Albert Barnes long ago said "There is a power in preaching the Bible which the world has not fully understood: and he does an incalculable service to his own times, and to the world, who derives the truths which he inculcates directly from the Book of Life." And testimony from so prolonged an experience of success makes conclusive the words of Whitfield "Thousands have I seen, before it was possible to catch it by sympathy, melted down under the word of God." It was the open Bible during the Reformation that created as many martyrs as ever witnessed a good confession before the time of Constantine!

TEXTUAL SERMONS are built upon a design composed of the several key-words or clauses, contained in the text. With good judgment in the preacher this becomes a very effective method because it virtually provides a sepa-

rate text for each paragraph, and makes evident to all the scriptural authority for every proposition.

Consequently it is resorted to by all successful evangelistic preachers who follow the Text System at all. It gives the impression of spontaneity and naturalness, without premeditation or art, whereas it requires study, pains, and skill to make it what it should be more than any other excepting the Expository.

One moment's consideration will reveal a dangerous looseness inherent in the arbitrary character of textual sermons. Unless good taste and correct exegesis select the text the wildest vagaries may be sanctioned by this method. Every word of a text is not always the expression of a truth, sometimes quite the reverse; while to put any text upon the Rack and tear it limb from limb must certainly be a dangerous experiment.

Cautions are most necessary in designing Textual Outlines because of their powerful impression upon the audience.

1st, Keep the practical purpose of the sermon clearly in view so that the superficial sound of the words in its text shall not occasion a rambling discourse.

2d, Avoid making a full stop in each division of the sermon as though nothing else were known, or true, or valuable, make the entire discourse a unit exactly like the whole text, "fitly joined together, and compacted by that which every joint supplieth."

3d, Especially bear in mind the general teaching of Scripture in order that mere disconnected words shall not be used to enforce errors they were never designed to express.

4th, Provide a text that needs no alteration in translating, or explanation of terms: in other words the text is selected to suit the hearer not the preacher.

OBJECTIONS ANSWERED compose another effective design of Sermon Architecture. Every sermon to be powerful should meet the objections likely to be harbored in the heart of the hearer. But sometimes a text, or a pas-

sage, or a doctrine, or a duty is so thickly beset with quibbles that the entire sermon must be devoted to them.

To meet these objections successfully Scripture must be used in every instance. Peter's first sermon began by answering the charge of drunkenness, then the objection against a resurrection, and finally removed the cherished opinion, which the Jews hold to this day, that Jesus was crucified by the Romans and therefore it is none of their business. All these excuses were quickly dispelled by appropriate quotations from Scripture. Other Apostles employed the same method wherever it was necessary.

In our day there is call for more of this style of sermonizing. Such subjects as Missions, Temperance, Piety, Honesty, Tithing, and Bible Study can only be enforced in this way. People are fully convinced of their truth, but make certain excuses or objections block up their practical enforcement. Now to "argue" with these objectors is to please them mightily because there is never any end to casuistry, and it calls attention away from the sinner while it dignifies his disobedience.

Nothing pleases an infidel better than argument. But we must "Shun profane [secular] and vain babblings: for they will increase unto more ungodliness." When the short Sword of the Spirit, made for hand-to-hand application of sharp and cutting scriptures, is grasped and swung right and left amongst excuses and objections there will be power manifested like the victory of Jonathan at Michmash.

Some Cautions will be helpful to secure the most powerful result.

1st, Select a text which clearly includes all the Objections, Excuses, Doubts, or Difficulties which are to compose the sermon, so that when the sermon is completed its cumulative force will be wielded by a mere recital of the text. It will require a long search to discover such a text, but the result will recall Apostolic scenes!

2d, Remember that intellectual "difficulties" are mere

shams to be avoided. Skeptical controversies have little hold on people, for new objections are invented as fast as any are answered. Preachers are likely to make infidels out of believers by such argumentation, while the skeptics who do not desire to be convinced take no interest in the controversy.

3d, Consider therefore such Objections as lead to the heart not to the head; that grow out of a SIN not out of an opinion. In daily intercourse with people make a study of their INDIVIDUAL SINS and take notes for future use; translate these sins into the commonest excuses and objections used to conceal them and make these the "heads" or outline of the sermon, exposing each sin to view like a scorpion hiding beneath a stone. In this way the sermon fits its place and people, without wasting time over matters of little interest.

4th, Be candid, fearless, and thorough or, instead of being pricked in their hearts the hearers may prick the preacher. Hence it is very important to consider well beforehand whether the sins are exactly as represented and the objections possible to remove.

SUGGESTED ANALOGIES afford another effective system of sermon structure. Each Head of the discourse expresses some integral part of the analogy suggested by a text.

For example I Cor. xii 12, The Church is Compared to the Human Body; each head should carry out the comparison as exhibited by some particular part of the body; and in proportion to the preacher's knowledge of anatomy, physiology, neurology, phrenology, and psychology will be the success and effectiveness of the sermon. But everybody knows enough about the parts of his body to use such a text impressively.

Texts are numerous on every page that suit this design of sermon-structure. Nothing can come amiss to the preacher. Scientific knowledge of Light, Heat, Sound,

Electricity, Steam, Natural History, Botany, Zoology, Mineralogy, Astronomy, and even Mathematics will open up mines of scriptural teaching. Trades, Professions, Business, Farming, Music, Art, and perhaps Politics will make channels for religious instruction.

Cautions will be required at every step :—

1st, Use analogies that are well-understood by the people, otherwise confusion will result. But occasions will offer for the use of everything the preacher happens to know. Special sermons may be given to Lawyers, Doctors, Mechanics, etc., etc.

2d, Employ only such analogies as are perfectly and correctly understood by the preacher himself. No mistake is greater than the attempt to talk to experts about something not well known to the speaker. It creates ridicule over the blunders made, and a suspicion of equal ignorance as to the doctrines taught. As the sailor said, "That Parson tried to talk about ships and religion, when he didn't know anything about either."

3d, Make sure that the analogy selected correctly represents the teaching of the text.

4th, Never enforce a *doctrine* by this method, because analogies are not arguments they are simply illustrations. Duties are the most proper objects of this style of preaching.

5th, Good taste and judgment are essential to avoid pressing the analogy too far—as somebody has said "Making it go on all fours," ridiculously. A negro preacher was carried away with the comparison between the church and a ship: little by little it changed its size and form until he put in boilers and engines and was getting up tremendous steam when an excited hearer cried out "Ef you-all don't look out hit'll bust hits biler!"

Drummond's Natural Law in the Spiritual World is a remarkable example of scriptural analogies carried out with a refinement of knowledge and good taste.

BIOGRAPHICAL sermons are very interesting and

impressive. Paul, Peter, Barnabus, John the Baptist, Judas, Ananias, Zaccheus, Joseph, Moses, Joshua, Balaam, Ruth, or any person named in scripture may be selected as the subject. Each Head of the discourse explains some leading element of character; the "Sub-Heads" considering the minor incidents or characteristics; and the entire sermon giving a rounded view of the life.

So popular is this method of exposition that examples of it are found in every library. Books on the Biography of Scriptural Personages will serve as models and afford much material; but, as in every method of sermonizing, the greatest Power results from independent study and preparation. Plagiarism leads to ultimate powerlessness.

Several Varieties are possible. One method states the facts given in scripture about the person selected, and then marks out the character thus delineated. Another method begins by assuming, or supposing certain elements of character, afterward tracing their outlines in acts and sayings. Josiah, Manasseh, Mephibosheth, and those about whom little information is given demand this latter method.

A concordance supplies the facts for such a sermon, the most valuable material consisting of unimportant words, and trifling acts. Hours of such study and research of scripture will benefit both preacher and hearer.

A wide knowledge of human nature in general—which faculty is capable of great development,* —is an indispensable prerequisite to a successful employment of this style of sermonizing. During the preparation of Biographic Sermons the question must be asked incessantly "How would I feel, or talk, or act under those circumstances; and why?"

Some Cautions are needed although hardly any blunder can be made in this design of sermon.

1st, Have some practical purpose in view if Power is desired, and do not degrade the sermon into a mere biography. Shape the entire discourse with reference to its

persuasive power rather than compose what would make a readable article in a magazine.

2d, There is considerable temptation to be too elaborate, and become tiresome, which is fatal to any discourse.

3d, Another temptation will lead the preacher into a sameness of style and treatment of all his Biographical Sermons; and also into a habit of praising or blaming all persons alike. Biography is a difficult art, but its power is sufficient payment for the effort exerted.

4th, Avoid talking *about* the person whose life is examined; but show what he did, and said, and why.

5th, Show him up as a sinner like the rest of us. Especially avoid exaggeration; or giving the impression of super-human goodness. Scripture contains the only collection of truthful biographies in the world, in which every person is shown precisely as he lived—no worse, no better. But preachers conceal this realism.

EXPOSITORY SERMONS are at once the most effective and the most difficult, when well prepared, but become the most distasteful of all if performed carelessly.

Between the Expository and the Textual styles of sermonizing there is a wide difference; the latter uses the catch-words in a text as a starting point for remarks that may never concern the text itself; whereas the former must confine itself to the passage selected as a text.

In this style of sermon the chief purpose has generally been to explain the meaning of a long selection of scripture. It is therefore more strictly scriptural in its matter than any other. But its arbitrary nature has thrown it open to such abuse that most commonly it degenerates into a rambling talk about the scripture without point, purpose, pungency, power or always pleasure.

Because it contains so much scripture, which is a needed antidote for the short-text habit, it has always been considered the most important method of sermonizing. Every treatise on Homiletics, and all leading preachers have urged

its widespread adoption. Dr. Wm. M. Taylor, who is regarded the greatest expert in this method, said "As an engine of power I advocate most earnestly the pulpit exposition of the scriptures." And quaint old Gossner wrote, "If the Holy Spirit may not speak of himself, how canst thou draw thy preaching out of thyself—out of thine head, or even out of thine heart!" Jeremy Taylor had a like opinion when he affirmed that "The Holy Ghost is certainly the best preacher in the world; and the Words of Scripture the best sermon."

It is strange that a species of sermon architecture so universally approved should be left most to chance. Such however has been the fact. More instruction of a definite nature has been given in the less valuable methods of Topical and Textual Sermonizing than in the Expository. Unstinted praise has seemed to take the place of practical direction. Students have been urged to adopt the Expository Method without having any *method* clearly outlined.

Published sermons have furnished models but they left the ordinary reader more puzzled than ever, because ignorant of any fundamental principles that might underlie their structure. Consequently any sermon that contained an unusual proportion of scripture has been termed Expository. And those that confined themselves to a chapter and might have deserved the name have too frequently been mere amplifications of the verses and not really "Sermons" at all.

Every style of sermon must have Unity, a beginning, substance, and an end, not like Tennyson's Brook running on forever! What was enforced in Chapter IV must be exemplified in every sermon.

A little close thinking will reveal the unity of any passage of scripture that is thoroughly understood. Psalms are the best for practice because of their brevity, and completeness.

For example the First Psalm suggests instantly the

characteristics of The Blessed Man. Introduction, The Power of Associates, (verse 1) I His Tastes, (verse 2) II His Prosperity (verse 3) III His Escapes (verses 4-5.) Conclusion, The Philosophy of this Blessedness (verse 6.)

Such an Outline may be adapted readily to any place, or class of hearers, and possess every element of success and power; but the same Psalm "commented" upon would be tiresome and tame.

Common-sense will suggest the use for a title of some short text not necessarily contained in the passage to be explained, rather than attempting to read the entire passage text-fashion. Forethought is needed also to secure brevity, and heighten the interest. If the passage is familiar, or easy to remember, it may be wise to read it before preaching. But if it is otherwise, the usual Scripture Lesson should be omitted, and the passage read section by section during its analysis in the discourse.

SERMON BUILDING is the name adopted by its inventor for a new system of Sermonizing. It does what has been so long desired formulates the principles underlying the Expository Style of Sermonic Architecture, whose laws are as true as mathematics, as old as human nature, and as rational as philosophy.

It teaches how to develop a real sermon out of any text, so that the true intention of the passage, whether long or short, is accurately discerned, and the psychological processes required are definitely indicated.

So entirely unique is this new homiletics that a volume would be necessary to convey a working-knowledge of its principles. Those who feel interested should correspond with its author, Rev. G. S. Anderson, Auburn, Alabama. He has kindly given permission for the following explanation of its salient features, which should properly have been written by himself.

EVERY TEXT, long or short, that conveys a complete idea contains two elements. One of these is a *Fact*, the

other is an *Impression* or opinion produced by that fact. It often demands long study to cleave a text into these portions, but since they are invariably inherent in every idea, they must be discovered before the text can be properly understood.

THE FACT in every text may be a noun or a verb, a thing or an action, real or imaginary; but it is something that was virtually external to the person who uttered the words of the text.

THE IMPRESSION produced upon the mind of the one who uttered the words of the text may also take the form of noun or verb, but it is something that for the time being was virtually internal, and caused or suggested in the mind by contemplation of the Fact.

When these elements are discovered in any text their truth flashes upon the mind so brilliantly as to illuminate the text from end to end and cause all its related passages to glow as well. Then for the first time the preacher understands the text as its author did; all guess-work is removed; the blind following of commentators is abolished; and expository preaching becomes an exact science. A thousand men would derive the same theme and teachings from any given text.

All that follows is easy in the practice of "Sermon Building," because it makes constant use of these two elements:—the *Objective Fact*, and the *Subjective Impression*.

THE SERMON developed from these elements of its text follows the psychological laws of Preaching as follows:—

1st, THE TEXT is read as in all sermons.

2d, THE TITLE, Subject, or Theme that indicates its teaching may be stated or not as deemed wise.

3d, DEFINITIONS are now in place if any are necessary to make the text so clear that it will have its full effect.

4th, THE FACT which engaged the attention of the one who uttered the text must now be displayed with equal clearness to the audience. This is best done by ANALYSIS;

breaking it up into its parts if it is a thing, or showing its sources and tendencies if it is an action.

5th, THE PROPOSITION or Theme for argument in the sermon is not left to the invention of the preacher but consists of the *Fact and the Impression combined* in the form of a proposition that can be discussed.

6th, THE ARGUMENT now comes in its proper place. After the Perceptions have received a clear-cut view of the Text and its Central Fact, the Reason may be addressed with confidence. All the principles and resources of Logic are appropriate to this stage of the Exposition.

7th, THE MEANS by which the Proposition is to be attained very fitly acts upon the Emotions after the Reason has been convinced.

8th, THE EXCUSES AND OBJECTIONS that prevent acquiescence must now be swept aside so that the Will shall be more easily reached.

9th, THE APPLICATION of the practical truth of the text closes the discourse.

This Method not only explains the text but makes every part of the sermon grow out of it. Each stage of the discourse accomplishes a double purpose; it draws upon a distinct portion of the text so that all together effect its complete exposition; besides this each step of the sermon has as definite and systematic a relationship to the hearer, and progressively conducts the text into the citadel of his Will.

Consequently "Sermon Building" is strictly Expository. Whether the text be the shortest clause, or an entire book these principles place it before the hearers exactly as it appeared to its author—which is ideal Exposition.

2d, THE LOGICAL GROUP.

In this Architectural Order of Sermon structure the distinguishing characteristic is Argument. Scripture may be employed abundantly but only as proof-texts, but the tendency is somewhat away from Scripture.

TOPICAL SERMONS are considered by many the ideal form. Educated ministers prefer this style because their training has made logical processes easy, and as other ministers have deemed it necessary to imitate scholars it has become nearly universal.

In this sermon-design some "topic," theme, subject, proposition, question, or other central idea is selected, around which the entire sermon is built. Each Head expresses an integral part of the Theme, the entire Plan giving a rounded idea.

Pastors whose reasoning faculties are undeveloped will miss the peculiar influence inherent in Topical sermons; they will have the form without the power, topics without logic. The following simple outlines will serve as fair examples, and give helpful suggestions to those who find such designing a burden :—

- | | |
|---|---------------------|
| I The Leading Idea of the Text, | I The Subject, |
| II An Act connected with it, | II Its Parts, |
| III The End or Purpose of it. | III Their Relation. |
| I Nouns in the text, | I Who? |
| II Verbs in the text, | II What? |
| III Objects of those verbs. | III Why? |
| I Agent, | I The Subject, |
| II Action, | II Its Method, |
| III Result. | III Its Purpose. |
| I Major Premise, | I Source, |
| II Minor Premise, | II Operation, |
| III Conclusion. | III Object. |
| I Situation, or Condition, or Tendency, | |
| II Combination with its Circumstances, | |
| III Application of its Lessons. | |

I Incipency of a movement,

II Luxuriance of its development,

III Decadence of its influence.

- | | |
|--------------------------|---------------------------|
| I Birth of an idea, | I Past ; failures, |
| II Means of its growth, | II Present ; attainments, |
| III Causes of its Death. | III Future ; prospects. |

I Positive,	I What it is not,	I Good,	
II Negative,	II What it Is,	II Better,	
III Result.	III What it Should be.	III Best.	
I Nature,	I Person,	I Speaker,	I What?
II Object,	II Deed,	II Speech,	II Whom?
III Result,	III Design.	III Audience.	III When?

General Varieties of Topical designs :--

- 1st, Each Head considers an integral part of the Theme.
- 2d, Each Head illustrates part of the Theme.
- 3d, Each Head embraces the entire Theme, but gives a different view of it ; as the Four Gospels display Christ.
- 4th, Each Head adds something to the Theme forming an oratorical Climax, and therefore requiring four Heads instead of three. Orations are built on this model.
- 5th, Each Head is a new Theme.

TENDENCIES OF AN IDEAL TOPICAL PLAN.

INTRODUCTION	THE DISCUSSION	CONCLUSION
Wins or Clears.	I Opens Explains II Develops Teaches III Points	Fastens or Moves.
Promise less than you perform.	Tell less than you know.	Stop before you are done.
SUBJECT	ITS ANALYSIS	OBJECT
Bible	Scriptural Examples	Duty
Statement	Proof	Persuasion
Science	Logic	Ethics
Hypothesis	Evidence	Application
General	Specific	Concrete
Literal	Imaginative	Realistic
Prosaic	Didactic	Poetic

Some Cautions are needed to insure success :—

- 1st, Have Unity in Plan and Treatment. Many deceive

themselves by wording the Heads so as to be alike in sound—all are nouns, or verbs, or adverbs—whereas the resulting treatment may be heterogeneous and confusing.

This Unity is best secured by ignoring words and regarding the Purpose, Subject, Method, and character of the sermon. Make the entire sermon alike in the distinguishing peculiarity selected for it:—have it entirely Subjective, or Objective, or Argumentive, or Descriptive, or Hortatory: have it cover one sphere of the subject, or else adequately embrace the entire subject, but not attempt a little of both: have it all Poetical, Prosaic, Philosophic, Didactic, or else every one of these without noticeable omissions.

2d, Keep Text, as well as Subject, in sight.

3d, Think more of the Bible than of the Subject.

4th, Be sure that both the Topic and the entire Treatment are endorsed by Scripture, if the greatest Power is desired.

5th, Keep some practical object in view and not fall into a sort of meditation, or theorizing in the pulpit.

TEXTUAL-TOPICAL designs are evidently a combination of the Textual form with the Topical method: really a double outline. A suggestive text is selected and divided as in the Textual style, but in addition a Theme is derived from the text and separated into its Heads as in the Topical.

It is a safe style to employ because it adheres to Scripture which cannot be affirmed of the Topical style generally.

Examples abound, but they should be criticised according to the principles of both methods—each of the two outlines being examined separately.

John XVII 15-21, Theme: Believers Needed in the World, I On their Own Account, “Sanctify them through thy truth.” II On the World’s Account, “I have sent them into the world.” III On God’s Account, “That the world may believe.”

IMPLIED IDEAS compose a very effective style of sermon-form. What is *stated* in the text is here ignored and attention centered upon what may be “read between the lines.” All that can be implied, inferred, imagined ; what is logically involved in the text ; what is omitted, and purposely passed over—such ideas are made prominent in this style of outline.

Preachers who have confined their attention to what is expressed on the surface of a text may at first regard this form with suspicion. But further consideration will justify the use of just such a method, because every positive statement has both its negative and its related or implied forms of truth. Very many passages of Scripture cannot be explained adequately by any other method, because their chief force lies in what is implied.

For example Luke iv 17-20 ; Why did Jesus stop just there in the “middle of a verse” as we would say, and omit to read about “vengeance.” Likewise the passage that Philip expounded to the Eunuch which is not quoted in full, throws when read much light upon the line of thought that must have been followed in that chariot-pulpit. Note also how the Prodigal Son was not permitted to say the humiliating part of his premeditated speech “Make me as one of thy hired servants.” The various meanings of a single word of a text may all be inferred as denoting its complete teaching. And the same treatment is demanded by subjects as well as texts.

Where the entire sermon does not seem to demand this method, it may sometimes serve an excellent purpose for what are called “Sub-Heads.”

RELATIONSHIPS between the ideas contained in text or subject afford much useful instruction of a strictly logical character. The Heads consider one by one the mutual relationship existing between the constituent portions of Theme or Text : such as Cause and Effect, Whole and Parts, Origin and Result, Earlier and Later, Old and

New, First and Last, Positive and Negative, Inner and Outer, Parent and Progeny, Type and Anti-type, Symbol and Reality, Prophecy and Fulfillment, etc., etc.

Such ideas most commonly go in pairs, but the Plan must not be so stated. For a sermon to have power must have not less than three heads ; one head forms the foundation, two heads the sidewalls, but the third head roofs it in. One head states, two heads argue, three heads apply. A man may hop on one foot, stand firmly on two, but at least a three-legged stool is needed for solid support. So that the actual treatment of this style of sermonic architecture demands sufficient extra study to invent the necessary third Head.

RESEMBLANCES or **CONTRASTS** supply another useful form of Logical Outline. In this style the contrasts or likenesses between the ideas of Subject or Text form the Heads of discourse. These may be derived from etymology, synonymes, and parallels, in English, Hebrew or Greek ; also from history, literature, archaeology, or any science ; from expressions, people, classes, characteristics, conditions ; from prophecies and their fulfillment, threats, commands, and promises compared ; Religion and Reason, Bible and nature, Old Testament and the New, Before Christ and After Christ, Apostolic times and Middle Ages, the Church now and in the Apostolic Era ; from the nature of certain acts, Good and Bad, Morals and Ethics, Business and Religion, etc., etc.

POSSIBILITIES especially of a practical nature but derived logically from the Text or the Subject are used with much skill by Matthew Henry, and Spurgeon. The several Heads consist of Comments derived by deduction from the facts of the Subject or Text. Usually these practical Possibilities are derived from a consideration of the persons, characters, and occurrences of the Context, and consist of stories, personalities, or descriptions of possibilities. Or these inferences that surround the subject—not drawn

directly from it as in the "Implied" style—take the form of comments upon the time, place, doctrine, duty, or companionships.

Ezekiel xxix 17-20, I Disposal of States or Nations is the work of God. II Men **can** serve God without being aware of it. III None **can** be losers in what they do for God.

HYPOTHETICAL Sermons compose their Heads of various suppositions or theories that are to be proved or disproved by the Sub-Heads. It is the opposite of the dogmatic and much more interesting in ordinary hands. It merely points in a certain direction and asks whether the object of our search be there. It is a shrewd way to make old subjects seem fresh, and especially to make distasteful doctrines or duties palatable. In skilled hands it may gradually drive the hearer into a corner or logical predicament from which he cannot escape but by obedience to the sermon.

The inventor of this method and its most illustrious exemplar was Socrates, whose dialogues should be studied by every preacher.

"Suppose Peter, Paul, etc., were a Methodist, Baptist, Catholic Unitarian, etc.," will suggest a very serviceable form of the Hypothetical variety.

Some Cautions are needed just because of the indefiniteness of this scheme :—

1st, Be careful not to "Suppose" a meaning of scripture but always an enforcement of an already accepted meaning. In other words don't make one hypothesis the basis of another (though this is done in some of the Sciences) because the double-negative results in logical confusion and virtual contradiction.

2nd, Be extremely cautious of its employment in controversy, remembering that a hypothesis is only a guess and may be proved so false as to end the controversy prematurely.

3d, Never use it to enforce a new doctrine, always those that need no special proof.

TRACING CAUSES is akin to the hypothetical yet is more a matter of proof and less of supposition. In this style of sermon architecture Heads answer the questions, "Why did this happen?" "What led to it?" and in various ways attempt to trace facts back to their causes, principles, beginnings, etc. It is a very good and entertaining method of sermonizing, and contains much latent force for the preacher whose mind has a philosophic bent. It is especially effective in exposing the false principles advocated by an opponent.

TRACING CONSEQUENCES is the opposite of the last named style and equally useful for similar purposes. Each Head asks such questions as "Whither does this lead?" "What will it entail?" "Is it wise in the long run?" etc.

It is very effective in showing to an audience the good or evil consequences of a doctrine, duty, or habit. Subjects such as Temperance, Missions, Loyalty, etc., call for this treatment. It is also powerful in developing courage by showing that people have nothing to fear concerning the consequences of any chosen duty, belief, or action.

DOGMATICAL Sermons are very abundant and when employed at wide intervals are effective. In this Style the Heads contain simple assertions made without any proof.

It is the most common form of logical sermon because it is natural for men to dictate, assert, dogmatize; which to young preachers seems the essence of Preaching. Older men seldom resort to this method unless in sectarian polemics where the dogmatic element is habitual.

A good example is Matthew xi 28 "I will give you rest." I Rest for the Intellect. II Rest for the Conscience. III Rest for the Heart:—no reason being given to prove that Jesus meant such varieties of Rest when he uttered the

text, it is sheer dictation whether really true or not. In this unbridled license lurks the greatest temptation to abuse the system; and in its dogmatic character there is an element of haughtiness likely to render the sermon distasteful. But cautiously and occasionally employed, especially in hortatory, and oratorical discourses it has an imperial power that compels attention.

ANALYTICAL Outlines form their Heads out of the constituent parts of the subject so that a complete understanding is gained of the details of every portion. It is always interesting because people enjoy information, explanations, details, and everything definite. It requires a perfect understanding of the Subject so that the analysis shall be true and complete. Every subject may be variously analyzed with equal truth, which makes it desirable to invent as many outlines as possible from which to select the most effective. A tree, as a subject, could be logically analyzed into, Roots, Trunk, Branches; or, Wood, Bark, Leaves; or, Limbs, Leaves, Fruit. Man, as a subject, could be perfectly analyzed, as Body, Mind, Spirit, or Intellectual, Physical, Transcendental; or Bone, Flesh, Life; or Respiration, Digestion, Reproduction; or Head, Body, Limbs, etc.

Cautions are needed in this Style because of popularity inducing carelessness in its design.

1st, Be sure to select a Theme that is clearly apprehended by an audience, or the analysis will increase the obscurity and destroy the power.

2d, Make the analysis clear to the people, whether it is the most learned and scientific or not.

3d, Reduce the analysis to its simplest form and fewest parts; too many branches suggest a bramble-bush which the mind hesitates to climb.

SYNTHETICAL Outlines are exactly opposite in method to the Analytical. Instead of having a Subject to begin with which is taken to pieces and explained, this

Style takes a collection of ideas or principles and reconstructs them into complete unity; as a physician might empty a bag of bones, in utter confusion, and proceed to fit them together—first the jaw to the skull; then the spine, pelvis, ribs, shoulder-blades, and collar-bones; next the arms and hands, legs and feet—when behold, Ezekiel's vision stands in orderly form before the observers.

This design of sermon-architecture is deserving of more frequent employment than hitherto. It is very effective and is a refreshing change from the Analytical which is almost universally used.

Its effect becomes more striking by making the synthesis without saying so, and then when each portion is complete announcing the formal statement appropriate to that Head; and so on, until the entire reconstruction has been effected when the "Subject" is the last statement made.

3d, THE RHETORICAL GROUP.

Every sermon is subject to Rhetorical laws, as it should be also Logical, and Scriptural. But in this chapter only the design, or outline, or "Plan" of a sermon is considered, the substance must be treated in accordance with Chapter IV.

An important group of sermon-designs have for their distinguishing characteristic the development of the Rhetorical peculiarities of their Subjects or Texts.

CONSISTENT FIGURE of Speech. This is frequently employed but deserves wider adoption, both because of its power to interest and instruct, as well as because the Bible is replete with figurative allusions.

Luke iv 18, "Deliverance to the Captives." I Our Captivity; the arrest, fetters, darkness, want, wretchedness. II Our Deliverance; from debt, exile. III Our Deliverer; hated, avoided, misjudged, dishonored, forgotten.

HYPERBOLICAL Outlines are those whose several Heads develop the extremest possible views of the text or Subject, amounting to exaggeration. Hyperbole in Rhetoric is the art of exaggeration for effect, making something so extremely emphatic that, while literally untrue, it produces a truthful impression upon dull minds or callous hearts.

Scripture contains thousands of such exaggerated expressions: for instance "Rivers of water run down mine eyes; the whole world has gone after him; hate father and mother; eat my flesh and drink my blood," etc. Hyperbole is therefore justified as a rhetorical resource in preaching: let us then confidently design sermons that employ it as the basis of their structure.

ALLEGORICAL Outlines demand a sound judgment when they become absorbingly effective and intensely powerful. Bunyan's Pilgrim, Barren Fig Tree, and other writings have popularized the principles of this method.

To prepare such sermons close study is required—because the slightest inconsistencies are recognized by the audience as they are not in any other style. Have a perfectly clear idea of the characters, figures, objects, circumstances, symbols, etc., to be used. Excite the imagination to the utmost; read appropriate books, poems, and scriptures beforehand. Last of all construct the Plan by making each Head express the name or action of some imaginary person. The language, thought, and delivery should be in perfect keeping with the personifications for the best results.

Unless the preacher is conscious of a peculiar ability for this style it is better neglected, but so wonderful are the effects that it would pay to spend years in developing the necessary skill, Whitfield and all great preachers favor this style of Rhetorical Outline.

4th, THE MISCELLANEOUS GROUP.

Sermonic Architecture has no limits to its resources, everything in heaven and earth that man can imagine may

form its patterns. The following styles are quite various in their peculiarities but have sufficient potency to deserve recommendation.

PRACTICAL Sermons used to be more frequent than at present. In this Style each Head comprises a separate Application of the truths in the Text, suiting as many classes of people. It is therefore very acceptable to those uneducated people who cannot follow a single line of thought, but require variety and change. Externally it seems to possess boundless variety, but the greatest results come from a Plan that has absolute unity, though so expressed as to conceal it.

All accepted doctrines, and subjects needing no proof, should receive this treatment. Our duty is to apply truth, but to do that properly is no simple matter, but requires consummate skill in rhetoric, logic, delivery, and tact. Yet it should be more frequently attempted in order that skill may have its necessary exercise.

All the older preachers have left us specimens of this style, and any attempt at it is better than neglect. It admits the widest variety of illustration and proof; of subject and purpose; of text and treatment.

But everything in the sermon must be self-evident, as Application addresses the Emotions not the Reason, the heart not the head. Aimed at the Emotions there should be no conflicting emotions excited—for example weariness is an emotion. Likewise should every application be self-evident as to its importance and its fitness or it will utterly fail from the emotion of injustice, etc.

PURPOSES Explained compose another effective design of Sermon. Each Head discusses some object, or purpose contemplated by the text, writer, preacher, church, society, occasion, doctrine, theology, command, ordinance, type, etc., etc.

Examples are abundant especially in Funeral Orations, Memorial Sermons, Dedications, Ordinations, and Polemi-

cal discourses.

HISTORICAL Sermons are also popular, interesting, and effective. Whenever not suitable for a complete sermon it affords an excellent design for the Sub-Heads of some portion of another Plan.

In this Style the Heads serve to describe the subject as it would appear to some observer. It takes note of growth, development, phases, chronology, tendencies, etc. Consequently it is descriptive, which is always entertaining, and has an air of truthfulness that adds to its power. But trifles should not be treated with the dignity of this style, nor should all the portions, phases, and historical elements of a Theme receive equal attention—there must be light, shade, and half-tone.

ORATORICAL Sermons are exceedingly effective when appropriate to the circumstances, and designed in good taste. By an Oratorical Plan is not necessarily intended an Oration. It must be a "Sermon," not an "Oration," but its architectural form can be that of the Oration.

The ground plan is a Climax which demands four steps, and seldom permits of more. Richard Fuller—perhaps the greatest modern master of this style—once attempted the following climax, with marked failure, the audience growing weary:—II Cor. iv 17, I Glory, II A Weight of Glory, III An Eternal Weight of Glory, IV An Exceeding and Eternal Weight of Glory, V A Far More Exceeding and Eternal Weight of Glory. But with the exception of going one step too far this Outline is a perfect model. Every step of the climax is firmly and visibly cemented to the next; all of them leading steadily and definitely to one end, without break or hesitation.

Suggestive subjects abound, especially in the Bible; the steps of Peter's Fall, the downward path of Judas, the spiritual development of Paul, the betrayal of Christ, the victory over death, the magnetism of Christ, the constrain-

ing power of love, etc.

Oratorical Outlines demand great care in preparation. Close attention must be paid to the text, its synonymes, omissions, additions, parallels, emphases, subjects, time, place, history, related facts, and everything that will serve to reveal the true Climax which is the foundation of this Style.

In other Styles these elements of a text are studied, but with this marked difference that the Oratorical is searching for degrees, relative values, and shades of difference in temper, style, characters, ideas, qualities, results, history, chronology, sentiments, etc. When collected these must be assorted skillfully in their order of oratorical effect.

If such a plan leads to the delivery of an oration instead of a sermon it would better be abolished, or seek some less sacred place than the Pulpit. But with Oratorical Form and Sermonic Substance, especially if language and delivery are also adequate startling results may be expected.

DRAMATIC Outlines require still greater ability but their popularity with all great preachers recommends their trial.

The peculiarity consists in having each Head represent a person who talks and acts before the audience like the characters in Pilgrim's Progress.

Sometimes the entire sermon represents the words and deeds of a single person—as “the False Professor;” but more frequently the Heads delineate the characters of different persons—as “the Various Excuses for Disobedience.”

Either the entire sermon or each of its Heads is therefore an imaginary biography, or, more strictly an imaginary scene from life. Immense possibilities are to be found in this style of sermonizing.

An easy method to construct this style of Plan is first to make a Topical Outline, and then translate each Head into a subjective state, after which some person supposed to

possess that characteristic must act his part, or several may have to do so under different circumstances. The suggestions for this effective Method come from motives, habits, customs, inconsistencies, follies, and the good qualities of human nature.

It is really placing a scene before the people with all the characters acting and talking naturally. They may be "dramatized" from scenes alluded to in scripture—as the supposed conversations between Eve, Satan, and Adam; or between Cain and Abel; or Jacob and Esau; or Abraham and Isaac going to the Mount; or, a very popular subject, Noah building the Ark and talking to his unbelieving neighbors. Scripture gives precedents for this kind of instruction in the book of Job, Song of Solomon, Dives and Lazarus, and all the Parables.

Ideas, doctrines, habits, customs, sins, excuses, etc., may be personified with great effect. Ordinary doctrines, or rather duties, that are neglected may be enforced with apostolic power by means of this method, because it "holds the mirror up to nature" and shows people their neglect of duty so vividly.

Ordinary sermons on Gal. vi 1, would have no effect whatever; but let the pastor act out a scene giving the conversations between some poor friend overtaken in a fault, and another who wishes to have him excommunicated. Place one of them in one pulpit chair, or one end of sofa or platform, and the other elsewhere. Ask both of them questions, taking their places and answering as such people would. This very scene has been known to avert dissention in a church, because the Pastor could not be charged with taking sides, as he said nothing directly to the church, but merely depicted what other people would have said.

Another example of the usefulness of Dramatic Plans, may be drawn from the treatment of such an ignored duty as working for the salvation of people. Hearts are callous to all a preacher could say directly on this subject. Let

him however act out a scene in court. Have some person arraigned on the charge of soul-murder. Let the customary forms of a court trial be enacted, taking each person's imaginary position in the pulpit, and acting as he might. Let the defence be made very strong so that the audience will feel sure that they cannot be proved guilty of soul-murder because they have neglected to do anything for the unsaved around them. Then let the prosecuting attorney bring up the evidence, both actual and circumstantial, against the accused Christian, and finally have the Judge read the Law on the subject, whereupon the Jury renders a verdict of guilty, without leaving the box. The result will be crushing.

Whitefield often used this method generally for a portion only of his long sermons, but the effect was thrilling, almost miraculous.

Skill in delivery, and a trained imagination are essential to the best results; but any earnest preacher may use this style with success.

REALISTIC Sermons are similar to the Dramatic but much easier to invent and deliver. The dramatization is not necessary, although often it has its place. Bible personages, scenes, times, places, customs, etc., are not personified, but described. Words, not acting, convey a vivid picture of what is presented, and in such a way that the audience see the idea—not with their eyes, as in the Dramatic—but with their minds by the graphic words employed. Abstract ideas are translated into the Concrete, the Ancient is made modern, and terms employed now are put into the mouths of Biblical personages.

Moody has shown the effect of this style which he invariably employs, sometimes along with other methods. When he began to talk about newspapers in Jerusalem announcing the great meetings at the Jordan held by John; and put telegraphs, telephones, locomotives, and every modern appliance into those old times, the public was sur-

prised, startled, shocked at first, but soon recognized the wisdom of this method.

OBJECT SERMONS to children are perhaps the most effective, as they certainly are the most neglected of all methods of preaching.

People have been compelling children to attend services, and listen to sermons in which they simply could not take any interest.

In these days when Psychology, Pedagogy, and Kindergarten are studied so extensively sermons should be adapted to the children. There is an exuberance of zeal professed for the spiritual development of the little ones, which is in striking contrast to the efforts actually put forth.

Suppose some church enjoyed the attendance of a hundred deaf-mutes, but never provided sermons in their beautiful "sign-language," or in any way made special effort to adopt its services to their limited faculties, would that be right? Could it wash its hands of responsibility? Compelling those people to attend, and keep awake during a service that could not interest or appeal to them would have a tendency to make them dislike religion, and question the sincerity of the solicitude professed for their betterment.

Exactly similar is the relation between the children and ordinary preaching. It is true they can hear, but it might as well be Chinese.

Experienced people know that the chief reliance of Christianity, as of everything else, is in the children. Out of every 1,000 converts over 500 are converted in childhood. But we act as though it made no difference how long children were neglected they would "turn out all right." Some wise educator said "Give me a child during its first seven years and I care not who has it afterwards." Jews and Roman Catholics, both remarkable for their loyalty, are especially careful in the earliest training of children. No

patent on common-sense prevents other religious teachers from doing likewise.

Any attempt is better than none. Some preachers give a five minute talk every Sunday, and others have something in each sermon especially for children. But the wisest plan is to do one thing well at a time. There is not time enough tolerated by modern audiences to accomplish more than one purpose in a single sermon.

Children will appreciate every attention shown them, and if they know that a sermon especially for them is to be delivered occasionally it will cause increased interest to be taken in "the old-folk's sermons" that come between. Once a month is often enough, and every 5th Sunday [page 47] is as seldom as can be effective.

Relating anecdotes used to be considered the ideal method of preaching to children. But as likely to be performed by the average preacher it may not even be interesting, and is seldom spiritually effective. In the Story-method there is usually a "Moral" or application, which is quickly scented ahead and avoided—as children reject the pill, after eating its sugar-coating.

The Natural Method for instructing children is by Objects; something that can be seen, touched, heard, etc. Froebel has made popular in the Kindergarten system this Pedagogics of childhood that has been known ever since there was a child to instruct.

It is easy to see why Object Teaching is so effective—employed in Colleges, by expensive apparatus, and in other schools, by means of models, globes, experiments, sand, putty, etc—its results being at once definite and permanent, because several faculties are combined in the act of learning. The eye sees—and we say "seeing is believing"—what is corroborated by the ear, and elaborated by the imagination; and, as every faculty has a memory of its own, such teaching is necessarily enduring.

On the other hand story-telling demands a continued

exercise of the hearer's imagination, and, after all, its success is only in proportion as it approaches object-teaching; the stories made so graphic that they seem to be actually before the eyes. To render such "illustrations" vivid requires both a loss of time, not needed with tangible objects, and a loss of application. Psychology teaches the preacher that wherever an illustration is familiar to the audience its explanation must be short and the application long: but when the illustration is not familiar the explanation must be long and the application short. Few anecdotes or descriptions can be so vivid as to remain long enough before the imagination to permit of an effective application. The preacher may talk, contrary to the laws of mental action, and the children give close attention, but let him not think such preaching can be accompanied with Power!

A Scriptural Method also is this teaching of divine truth by means of Objects. The Ordinances of Baptism and the Supper are perpetual Object-Lessons to all Christians, old or young. When Jesus placed the little child—rejected by his Disciples—before the people as the Model of a Christian he used this method. So with the Penny, the Tribute Money, the Water in Jacob's Well, washing the disciples' feet, touching the eyes of the blind man; and it is probable that all of his allusions and parables were made with their appropriate objects actually in view. In the Old Testament the same principle of "Preaching" is abundantly authorized. What was the Tabernacle; and the Levitical Ceremonies? And the interrupted sacrifice on Mount Moriah was the most impressive of Object Sermons. So was the Burning Bush, and all the Egyptian Plagues, the Brazen Serpent, and its antitype the Crucifixion itself.

Frequently the Prophets were definitely commanded to preach by means of Object-Sermons: see Jer. xiii 1-12, xviii 1-6, xix 1-11, xxiv 1-10, xxxvii 1-12, xliii 9, li 63-64, Ezekiel iv 1-2, v 1-12, xxxvii 1-22.

A Powerful Method it should be that is almost the only definite style of preaching endorsed by the entire Scriptures. Other methods of preaching to children will interest them and do good, and accompanied by "Pastoral Preaching," may occasion conversions. But to preach with real spiritual power to the little ones, and not merely interest them, this philosophical and scriptural system is the most certain means. Like all good things there are difficulties attending its exercise but they are easily surmounted, and ultimately Object Sermons become the easiest of all, as they are always the most effective. *

LANTERN SERMONS may not claim definite examples in scripture because the Stereopticon is a modern invention. But the principles underlying this remarkably effective style of sermonic-architecture are undoubtedly endorsed in the Sacred Oracles.

If it is proper for the preacher to use "word-painting" to describe places in Palestine, and scenes from the life of Christ, or the Prodigal Son, or anything else in Scripture that may be made graphic; how can it be wrong to use photographs of the actual places, or copies of paintings from the best artists illustrating exactly the same scenes? The highest ideal of the preacher is to make the hearer imagine he views the real scene, this ideal is within the reach of the humblest preacher who uses the Stereopticon.

Pastors return from the Holy Land and find crowded houses eager to hear it described. If it is sinful to exhibit exactly what the eye beholds as pictured by the faithful camera, it should not be right for the voice to produce a less truthful image by Rhetoric.

Lantern Sermons are Object Sermons in one sense, but much more effective because the "Slides" are *fac similes* of the very things to be impressed not symbols of them.

All the authority derived from Scripture for the Object Sermon applies with equal force to the Lantern Sermon. And was not the Bow in the Cloud, Gen. ix 13-15, an actual

HOW TO PREPARE OBJECT-SERMONS, is to be published; see Page i.

example of a brilliant picture projected upon a screen of rain-drops by means of the brightest illuminant known upon earth? See also I Kings xviii 44-45, Ex. xiii 21-22, Is. xl iv 22, Dan. v 5, Matt. ii 1-2, xvii 1-3, Lu. iii 21-22, Acts ii 2-3, x 11-16, vii 56, ix 3-5, Rev. i 12-16, and throughout the book.


Of course good taste is required, but all voice-preachers are not remarkable for sound judgment. Comic pictures would be no worse than the ridiculous, and sometimes vulgar slang and anecdotes heard from the pulpit.

It is however really less likely that bad taste and blunders shall offend because the pictures used must be selected and arranged beforehand, whereas in ordinary preaching the speaker often says what he had not intended.

Experience has proved this style of preaching to be the most uniformly powerful of all. People will come in crowds no matter what the weather; they will show profound respect and attention; they will sing as never before; and every sermon will have visible results. In the semi-darkness there is a powerful influence that makes sinners tremble, and hearts glow. Very little skill is needed to accomplish wonders: and even in the matter of expense it will pay any church to purchase an outfit because of the increased contributions on Sunday nights.

To secure the best results with this style of sermon-architecture the preacher should have the proper instrument and accessories, and be guided by the best experience in their use. But a little advice, study, and practice will accomplish phenomenal success. *

BIBLE READINGS have come to be recognized as a form of Sermonic architecture, which is as popular as it is effective. Its development has been due to such evangelists as Moorehouse and Moody, who have traveled over continents and opened up the scriptures not merely to those who never read the Bible but to many scholarly Pastors as well.

 HOW TO PREPARE LANTERN SERMONS, is to be published; See Page ii.

As a means of impressing religious truth it is one of the most effective, because of its variety and its seeming scriptural authority.

But as a method of Bible study it is peculiarly misleading. There is a wide distinction between study and teaching; the mental acts are opposite, the faculties employed are differently exercised, and the abilities demanded are distinct. The good student is seldom an effective teacher, or the scholar a powerful preacher. Methods therefore which will instruct an audience in the church may be ineffective or injurious to the preacher himself in his study. This warning is needed because of the increasing employment of Bible Readings which are so different in method from "sermons," and, by their greater average success, mislead the judgment of those preachers who have no settled method of Exegesis.

Bible Readings need no description. Published collections of them load the bookstores. They resemble a short series of Expository Sermons on one subject delivered at one time. Yet their treatment is more that of the old fashioned Commentary.

Infinite variety is possible with this form of sermon, wherein lie its strength and its weakness. Preachers of sound judgment, and thorough scholarship will make masterful use of this liberty. Amateurs will be tempted to a license thereby that will stultify their minds, and distort their doctrines.

No matter what form of Outline is adopted for a sermon it must conform to the laws of the human mind. The principles suggested in Chapter IV must dominate those of Chapter V. All things that are lawful to the preacher must nevertheless be used lawfully. Preaching with Power would be a universal experience if this truth were more widespread.

Young men are easily misled by appearances. Because some careful Bible Student teaches unquestioned truth by questionable means they are prompted to use the same process without the prolonged preparation that made it effective.

All sermon-forms must have the prepared preacher. Form is not substance:—the architects' plan demands certain materials cut, dried, seasoned, and shaped. There is no road to a Powerful Pulpit that does not lead through the Bible, as Luther was led to Christ up that Staircase on his knées. Prolonged, patient and prayerful searching of the Scripture is the price of pulpit success, whether the preacher be the most advanced scholar, homiletician and orator, or the most illiterate hap-hazard talker. All is not gold that glitters, nor power that which amazes; and sound doctrine is seldom doctrine that sounds.

Bible Readings *may* be constructed to suit any fancy, but they *must* be adapted to mental processes, and they *should* be modified by the general teaching of the entire Bible.

A popular method of composing these discourses is to search the concordance for sentences containing a certain word,—such as “faith, assurance, love, election,” etc., and then to select such as best suited the preferences of the preacher, for the several paragraphs of the Reading.

Subjects that are mentioned so seldom in the Bible that ALL of them may be included in the reading will justify this procedure: for example Harry Moorehouse took all the passages containing the confession “I have sinned,” numbering only seven: an excellent Reading could be made of the occurrences of the “I am's of Christ,” etc., etc. But when there are more passages than can be all embraced, at least by analysis, it is not wise to use this verbal, superficial, and wholly arbitrary method.

Better examples are to be found in the “Helps” of modern Teacher's Bibles, and other Bible Text Books, requiring however further analysis that they may be reduced in extent without losing in substance.

An excellent guide in the preparation of all sermons is to value most that which compels the hardest study. There is a way that is easy, but the end thereof is disappointment.

With this in view the Bible Reading will prove to be a powerful ally to any preacher and in any church.

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These Thirty Styles of Sermons should all be studied and employed until their several peculiarities become thoroughly understood. No man is likely to be equally at home with all, but his abilities will find their natural channel in some of these various methods, and practice in the rest may develop a degree of skill that will pass for mastery.

People are ignorant of their latent abilities, which generally reveal themselves in unexpected directions. In all occupations are to be found persons who accomplish nothing just because they remain in a rut with which their talents do not track. This is most painfully evident in the ministry because there is less originality, independency, and general enterprise than in professions not dominated by a sentimental conservatism.

But with thirty effective methods of sermonizing there is no excuse for the most illiterate preacher following any rut. He should soon be able to select instinctively the proper Outline for the place, the people, and the purpose in view each time he is to preach, and thus avoid the impression of sameness, inappropriateness, and dulness that has paralyzed so many congregations. Novelty and appropriateness of Sermon-structure makes old truths and familiar statements seem fresh and real, which wholesome influence reacts upon the preacher in a way to develop Power.

*CHAPTER VI***HOMILETICAL THEOLOGY.**

FEW subjects have excited greater animosities than Christian Theology, upon which people are as sensitive as ever. Biblical Theology has recently effected a wholesome change in weakening the personal bias that ever dominates doctrinal conclusions.

But every suggestion of theological improvement sounds the alarm of prejudice and closes the draw-bridge of attention. Sectarianism, like the stealthy Feline Order of animals seems to be provided with eyes that see what is invisible to others, ears that never slumber, whiskers that noiselessly test every passing object, and claws concealed beneath the velvet of pretended friendship.

Doctrine is a word interpreted to mean Sectarian teaching, therefore not to be tolerated from any but a Past Master in our own special Degree. In this popular sense every sermon is satisfactory theologically—to its author at least. But just because of this condition of the pulpit doctrinally is much, very much of its power lost.

Polemical Sermons are sometimes necessary in which these sectarian peculiarities may have free course: but there is a fundamental basis for all detailed teaching, deeper than denominational details, and which should permeate the substance of every sermon.

A sort of backbone should bind all doctrines together; their health and vigor must be derived from some cardiac principles; and their separate actions be directed by a central theological brain. Individual differences of opinion

are the inevitable water-mark of humanity, but the texture of doctrine should be universally scriptural.

Power in preaching demands one certain definite theological basis. This will harmonize with nearly all "creeds," but if not, the preacher must choose between creed and power!

A lamentable dearth of theological principle in modern evangelical preaching causes the uncertainty that vitiates those doctrines that are taught. Sectarianism having usurped the place of Theology, and fully occupied its place, many clergymen hardly know what to preach whenever polemics would be discourteous. From this mistake has developed the present sentimentalism that pretends to know no rivalry or distinctions and therefore displays only those interstices of christian teaching that are left after sectarianism has cut out its several portions.

In the impossible endeavor to teach what no prejudice could possibly criticize they have preached what nobody ever believed; and in trying to avoid the sharp angles of the different churches they have undermined the church itself. Ordinances, government, discipline, authority, and its world-wide-responsibility have been submerged in the modern inundation of Sentimental Evangelism.

Many Pastors who feel called upon to "Contend for the Faith once delivered unto the saints," and who strive to be faithful shepherds, nevertheless seem to be ignorant of the fundamental teaching that should govern all their work. Left to an unguided judgment some make didactical "indoctrinating" the basis of their preaching; others are as severely practical; many become entirely evangelistic; and a few spiritual or mystical. All of these specialties are useful but employed exclusively they rob the people of other necessary preaching. Half-truths are considered more dangerous than errors, and sentimental preachers mere pipers at a feast.

Pastors often take for granted a theological knowledge

in their people altogether unwarranted by facts. Because christians are educated, and well informed on other matters, they are supposed to be equally equipped with doctrinal knowledge.

Much is said about the dreaded "machine in politics," may there not be some danger of a machine in the pulpit? As "the foolishness of God is wiser than men," and Preaching is that "foolishness," therefore God's method of preaching, with all its elements must be wiser than any substitute men can invent. They are to be found in Scripture, rather than in libraries.

Everybody believes that the apostles preached all the doctrines of Christian theology. But the peculiar statement is reiterated in the New Testament, that they preached *one doctrine* which they called "Christ Jesus." To-day this would be interpreted to mean preaching to the unconverted, though an hour with the Concordance condemns that limitation. Every thought, motive, doctrine, and duty is included in the term "Christ" as used in the New Testament. It was never restricted to unbelievers but most abounds in those passages intended especially for believers. As Jesus was "the fulness of him that filleth all in all," the "first born of every creature," and the "head over all things to the church," so all christian doctrines were to be branches out of the Stem of Jesse, from whom is derived their life and efficacy. When the apostles said "We preach not ourselves, but Christ Jesus the Lord" they were displaying the root and not a branch of homiletical theology.

For this practice Jesus himself set the example when he took the Old Testament and "Beginning at Moses, and all the prophets he expounded unto them in ALL the scriptures the things CONCERNING HIMSELF."

Christ is the Center of Christian preaching, as the sun is the center of the solar system. In "Guesses at Truth" the Hares wisely say "It is light that enables us

to see the differences between things; and it is Christ that gives us light." Doctrines then separated from Him are in more or less shadow, "For without me ye can do NOTHING;" and when displayed in a false relationship with Him their light is polarized—beautiful but unnatural.

What think ye of Christ? should be asked of every preacher as he enters the pulpit. Sermonic rays must all unite in one focus upon Him, or the doctrinal lenses be recalculated and adjusted. Such was "the Gospel" so powerfully proclaimed by the apostles and their followers; a Gospel so essential in its pristine completeness that an angel from heaven should be accursed in attempting its alteration!

Nominally Christ is everywhere preached, (occasionally in Jewish Synagogues) but indefinitely, æsthetically, theoretically, and withal so seldom that no consciences are pricked thereby. To consider Christ the center of such preaching would explain its impotency, for if the Light that is in those sermons be darkened how great is that darkness!

It is easy for any pastor to deceive himself by the selection of a subject that refers to Christ, whose treatment on the contrary may be absolutely Christless—so that it would be welcomed by people who reject "Christ Crucified." Without intending to be captious it must be said that many sermons thus display learning, ability, and genius which are yet as Christless as the Koran, and therefore pitiable substitutes for that "Gospel" revealed in Scripture. Sermons that would as well suit a secular club, philanthropic society, or school-room; whose doctrines are based upon man, his free-agency, instincts, faculties, culture, development, etc., should not be classified with the "Gospel of the Lord Jesus Christ." Human development is grandly true, but even that is impossible in its highest sense without God's co-operation. "If any man be in Christ he is——" what? better educated? more cultured? æsthetic? moral? No;

“he is a New Creature,” which will bear the translation “a new creation,” recalling that other new creation when God said Let there be light.

The Simplicity that is in Christ as the center of preaching makes it more surprising that preachers have tended so much away from it, and struggled after the wisdom of this world, endeavoring to make themselves lecturers, for which they were little fitted, instead of Preachers of real power.

The Gospel, besides being a means of conveying spiritual life to the sinner, has another and distinct purpose to serve “for a witness unto all nations,” so that “every tongue shall confess that Jesus Christ is Lord.” Consequently the doctrinal basis of Gospel Preaching must contain something more than what is at present addressed to unbelievers: several phases of truth instead of one. To preach Christ is to preach a System of which He is the center.

From this Center radiate three main doctrines, and “a threefold cord is not quickly broken.” All fundamental Truths are trinities, (for example every form of matter can be resolved into solid, liquid, and gas) and until its trinity is discovered no truth has been traced to its basis.

In man the tripartite nature distinctly asserted in scripture is promptly identified; so that Gospel which is ordained to be the only “savour of life unto life” ought to be adapted therefore to “Body, soul, and spirit.”

Each of these fundamental elements of humanity has also its own peculiar trinity, (as for instance the “soul” or mind may be analyzed into Intellect, Sensibility, and Will) which may be individually separated into further trinities, and so on, indefinitely.

Christian Doctrines in this way are innumerable, but to be true and powerful they must keep their place with reference to these series of related trinities. Confining the pulpit to any single doctrine, no matter how true and important, amounts to a mutilation, if not a falsification of Truth. It was something far greater than “orthodoxy”

which called forth the warning, "If any man shall add unto these things * * * * if any man shall take away from the words of this book," etc. To patch the old garment with new material makes a worse rent.

Centuries of theological tamperings must have disarranged the Scriptural relationship of doctrines. Sins have been weighed, measured, and priced; but doctrines placed upon one level: the camel is swallowed though the gnat is carefully strained out!

In Scripture there is a clear distinction between doctrines; some are greater than others, not arbitrarily but logically and fundamentally. The sin against the Holy Ghost for example, was not to be forgiven, simply because to commit it required a condition of heart logically beyond the reach of forgiveness. He who broke the "least commandment" was not punished precisely as one who taught a greater falsehood, but was "called the least in the kingdom of Heaven." Even faith, hope and charity are not equally great.

All the Levitical ordinances and traditions could be traced back to their two fundamental commandments, upon which "hang all the Law and the Prophets," and to these Jesus added his own Commandment completing the trinity of governmental truth:—to love God with our entire being; to love the Race as we do self; and to love Christians in imitation of Christ.

Man being a complex creature, and life a kaleidoscopic combination of individual idiosyncrasies, the Gospel also must exhibit many facets like a pure diamond of truth.

From any doctrinal point of view the perspective, though different to the casual observer, may be traced to its origin. No beauty of form or color will conceal or excuse theological distortion.

Looking at man the Gospel must be fundamentally adapted to his Intellect, Sensibility and Will; or, with a slight change of view-point, to his Body, Soul, and Spirit.

Looking at Jesus that same Gospel must be fundamentally adapted to him as Prophet, Priest, and King; or his Atonement, Resurrection, and Appearing.

Looking at Dispensations the Gospel must likewise be fundamentally adapted to the Age of the Father, before the Crucifixion, the Age of the Spirit, in which we live, and the Age of the Son, that is to be, etc., etc., etc.

It is one and the same Gospel in all these various relationships, its three basal elements remaining intact.

How shall these Fundamentals be discovered? Theologians have ever striven to unify the doctrines of Christianity. Calvin popularized one method which placed God in the logical center. Arminius stands for an opposite theory which focusses all upon man. Every leading denomination has further modified such generalizations by making its Mecca "the Hub" of the theological universe!

Human judgment invariably estimates according to the "personal equation;" therefore "if a man lack wisdom let him ask of God," because "that which is highly esteemed among men is an abomination in the sight of God." All that intricate code of Theology formulated by studious Rabbi's during the four centuries preceding Christ was declared to have "made void the Law" it endeavored to enforce. The Articles, Creeds, Catechisms, and Professions now dominating the pulpit may likewise contain truths in a combination that paralyzes preaching.

The Holy Spirit has been sent to guide people into all the Truth; to take of the things of Christ and display them properly. Here then must be the desired source of theological instruction.

Our Lord told his wondering disciples "It is profitable for you that I go away: for if I go not away the Advocate will not come unto you; but if I go I will send him unto you. And he, when he is come will convict the world in respect of SIN, and of RIGHTEOUSNESS, and of JUDGMENT: of sin because they believe not on me; of righteousness

because I go to the Father, and ye behold me no more; of judgment because the prince of this world hath been judged."

It was impossible to have explained Christian doctrine before the Resurrection, therefore we must look to the promised Spirit, or Advocate on earth who descended at Pentecost, to explain the legal technicalities of the "Advocate with the Father," for "He shall take of mine and shall declare it unto you."

In the words quoted from the Sixteenth of John, there is every outward appearance of a fundamental statement. Three grand objects of the Spirits' work are justified by three classes of facts. A little examination will reveal in these the triple basis of Christian Doctrine; and since the Holy Spirit is virtually the Chief of Preachers these three heads of his sermon, so to speak, must form the model for homiletical theology.

THE FIRST FUNDAMENTAL DOCTRINE,

To Convict the World of Sin.

SIN then is the first target of preaching, not "sins," as exemplified in modern sermons. The ax is laid now at the root of the tree; and every tree that bringeth not forth good fruit must be cut down; for either the tree is good and its fruit good, or the whole tree is bad and its fruit bad. Pruning dead twigs may do for philosophy but should never be tolerated in the pulpit. No wonder sermons are weak when they are based upon an imperfect doctrine of sin, which would have done credit to Confucius but utterly fails to reflect the teaching of Christ.

Paul condemned the enforcement under Christian auspices of the doctrines and commandments of men, or such mere morality as was represented by the maxim "Touch not, taste not, handle not." Preachers are quite generally disregarding his advice and stultifying the Gospel, by preaching against *sins*—dishonesty, immorality, vice—

whilst the root from which they grow is left untouched! Men get the impression that by the deeds of the Law they may be justified, and that any one who takes the trouble to keep the Ten Commandments is so perfect that he needs no Saviour. Conceit makes the vilest hypocrite thank God that he is better than other men: and therefore the people generally remain satisfied IN SIN because they think their few *sins* can be made right on short notice.

The Conscience then must first of all be touched, not simply aimed at. So important is this that the Holy Spirit is sent expressly to aid preachers perform that operation. It is therefore a false psychology that leads preachers to make the Intellect their objective point. Of course the entire being of man must be dealt with but the work is not complete until the Conscience is convicted of SIN.

Conviction then is not intellectual, as commonly interpreted, but volitional. Pastors speak of "convincing arguments," etc., when the apostles spoke of people pricked in their hearts, trembling, falling down repentant, asking what to do to be saved, etc., etc. Power in preaching can seldom accompany a false mental philosophy. Good is accomplished by moral essays, or intellectual discourses, but so has good resulted from the works and writings of Confucius, Plato, Seneca, and Mohammed.

No sermon is Christian that does not imply the doctrine "of SIN because they believe not on me." When this root is extracted the branches and fruits will come with it. It is therefore a waste of time to preach Temperance, Honesty, Purity, Morality, etc., by themselves. Give half as much study, preparation, and zeal to the one theme of SIN and in a few months people will come to believe the doctrine and cry out for mercy. Any drunkard who sincerely accepts Christ as his Saviour has discovered the only certain cure for alcoholism; and likewise any other single sin may be cured by extracting its root, namely THE SIN of unbelief in Christ.

People are actually kept in ignorance of their guilt by those who preach morality. It seems preposterous to them, and so it would be, to condemn men to eternal punishment for a few *sins* more or less; for drinking, or swearing, or cheating, or having a good time on Sunday: and yet just that is the notion they derive from much of the evangelical preaching of the present day.

They look upon "belief in Christ" as an intellectual apprehension of an historical fact, being taught so in express terms from many pulpits. On the one hand they think it an insufficient offense for eternal punishment and therefore not to be feared; or, on the other hand they claim, and quite truly, to really believe in Christ, according to that definition.

All this terribly false and eternally dangerous notion of Gospel truth is due to the preaching of sincere men who derive their theology and philosophy from sources outside the Bible and the Spirit. SIN, SIN, SIN must be the cry: the conscience must be hedged in until it is penetrated with the sword of that Spirit whose first duty was to convict the world of SIN. Morality apart from this SIN of unbelief as its root amounts practically to blasphemy because it contradicts logically the foundation of Soteriology. Using the pulpit to tell people to "Quit your meanness" is like making it a shop to sell soap!

Paul feared that someone had bewitched those Galatians who trusted in the outward deeds of the Law, he would now expose the trail of the devil himself leading to those miscalled Christian pulpits from which morality or something less is preached. Longfellow declared that "Morality without religion is only a kind of dead-reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies." But Christian preachers have no excuse for resorting to such dangerous guess-work, and to do so needlessly when piloting others is unspeakably culpable!

Law before Gospel is a principle of human nature. Men seldom do anything well except under pressure : and it requires outside compulsion to make them begin to do right. It is true that humanity is capable of impulsion, but this is a higher development, ordinarily Law must precede liberty, which is the Bible order.

Parallel with a confessed lack of power the pulpit manifests a lack of the Law. Is it not fair to infer some relationship between these facts ? In this effeminate age the prevalent tendency will not want for champions ; but when pulpit-power is the goal the Law ever proves itself victor. After eighteen centuries the church has not discovered any more powerful method of advancing true Christianity than what was authorized by Christ. Preachers were to be the power-makers, and the power they were to exert in converting the world was a preaching that blended the ideas of Law and Gospel.

Divine truth is a system as real and as immense as the solar universe ; every doctrine having its own orbit, its peculiar phases, and its special periods, which bring it sometimes into seeming eclipse with others. Let the order be disturbed and those unseen forces that compose the magnificent equilibrium will become engines of destruction.

Just in proportion as theology is divine will it prove to be a perfect *system* ; and in so far as its doctrines are isolated statements independent of each other do they evidence the unauthorized invention of man. Logical order between doctrines is just as essential to truth and power, as is logical consistency in the formulation of any single statement. Man may not see the reason why some should precede others, as he cannot ascertain the explanation of much that evinces that Order which is heaven's First Law.

But it so happens that much reason can be seen in the Scriptural order of Law and Gospel. And much more apparent are the direful results of the present popular reversal of this normal arrangement.

Everything seems to be infected with heathenism. In the schools pagan writings are supreme, and pagan principles permeate even the ethics and the sociology inculcated. Man is made the center of the doctrinal system of philosophy. God himself is reduced to a serf; his greatest glory consisting in securing the happiness of the individual man! Christians have pictured a Heaven as sensual in spirit, though cultured and æsthetic, as ever excited the selfish passions of Persian, Grecian or Arabian! Pulpits are preaching morality instead of Christianity, and a morality that is actually immoral and therefore defeats the professed aims of the preacher. "Love" is now the first thing in the world instead of the last. The primacy of faith, or obedience, is obsolescent. Sensuality has usurped theology, the man of sin is regnant in the temple of God. Consequently everything in human affairs must suffer from so insidious and selfish a theology.

The widening circles of unrest now spreading upon the surface of society started from this seemingly harmless pebble of egotism. Capital and Labor feel the undulation with increasing violence, as do Religion and Science, Government and Communism, with the church and the Masses. Political and commercial corruption may be justly traced to the same center. Even the family suffers from this selfish reversal of God's Order: every household is a microcosm which makes the parents pander to the whims of their children, as God is supposed to minister to the wishes of mankind. Law and the Rod are antique curiosities like the coins and autographs of a curious past. "Children obey your parents in the Lord" has become as meaningless as the English of Chaucer.

"God is not in all his thoughts" was the photograph of a typical heathen in whose lineaments may be seen a composite likeness of to-day. God's name indeed is pronounced but it is virtually taken in vain: he is not the center, focus, and goal of all. The heavens declare his glory but

man,—who boasts of science, and logic, and progress—man places himself contrarily to the evident current of nature and alone deliberately dishonors God. As whole armies of heathen were sometimes manufactured into “Christians” by a rapid process of “christening,” so pagan ideas have in our day been inducted into the Church without any change at heart. The lamb-skin cannot convert the wolf nature.

Preaching has taken several distinct directions all of which lead manward and therefore are fundamentally anti-christian.

Some pulpits are decorating a primrose path of selfish delight into which the unwary are bidden “Come to Jesus; Come and be happy; Come and please your parents; Come and be more respectable; Come, it won’t cost you much and you will never regret it; Refuse and you will be worse off, you may fail in business; you may die any day and go to torment,” etc. “All of self, and none of Thee;” there is no Law, no sense of Sin, no obligation, no shortcoming and therefore no real God. Such preaching may be enforced with profuse quotations of scripture and abundant reference to Jesus Christ; but the poison of anti-nomianism counteracts their virtue where no Law is recognized.

Other preachers address themselves to practical matters, and make a workshop of the church. Institutional churches do much needed good and keep many idle hands out of mischief. But the tendency of modern Altruism both in the church and in society is selfish and godless. It hands the cup of cold water, not because people belong to Christ but because they themselves may need the like attention some day.

A strange fascination for increase of “members” has affected many a pulpit. Preaching has therein degraded into special-pleading, and even barefaced begging. Methods that savor of the ward politician are sometimes openly paraded. The resulting impotence of pulpit and pew has developed the modern trade of sensational evangelism;

church-member artizans who carry their few tools with them from place to place like the clock tinkerer who takes care to leave town before the injury he has wrought can be discovered.

The door of the church has gradually been cut wider by the millions whose little knives have clipped off whatever caught the worldly adornments with which they essayed to enter, until now the church and the world mingle together in unrestrained harmony; the world has been "christened" and the church has become fashionable. It is thus "bad form" to "mention Hell to ears polite." Morality is preached but wholly from its æsthetic side. Christ is named but only from force of habit. "Thy Kingdom Come" is a meaningless expression that might as well be in Latin.

Philanthropy, benevolence, morality, and culture all center upon the "good of the greatest number," and ultimately the personal benefit of the individual. Such an idea as loyalty and obedience to God is utterly at variance with popular theology. It is in the creed but not in the heart. Almost never do we hear about conviction of sin: "christian experience" like an old-fashioned hymn is a relic of dim memories with elderly christians. No rivals in business offer such tempting inducements as various denominations to "join the church." Almost like selling a vote people go from church to church to secure the most profitable returns. Any peculiarity of mind or character can find some church to suit. Making Man the center, and his wishes the creed, has changed the message into "He that professeth but hath his own way shall be saved."

Law precedes Power in religion as in all things beside. Preaching-power needs the consciousness of sin as a fulcrum by which it may raise a mortal to the skies, and by the Law comes the knowledge of sin. "It is power, power, power that a preacher wants: and then let there be as much sweetness as you please; the honey in the lion can then all be eaten," said Henry Ward Beecher.

Jesus was indeed sympathetic with the weakest, and optimistic of the worst, but he spoke with an absolute authority which drove from him all hypocrites and sensualists.

Addressing the conscience from its manward side only awakens the weird echoes of despair, "Thus Conscience does make cowards of us all." Loyalty to God must be developed before the conscience can become an instrument of salvation. The new creature is the starting point for even christian ethics. Instead of "conversion" being an end to be attained it becomes the commencement of a new life. Instead of encouraging the mistaken notion that men confer a favor upon God and the church by their formal adherence, they must be made to feel that God has placed them under eternal obligations by his great mercy. Egotism cannot long withstand such teaching. Paul was alive once, but when the commandment came sin revived and his egotism died. In every community there are the tangled roots of egotistic philosophy that can only be destroyed by the sharp coulter of God's law. And that timid preacher who puts his hands upon this plow but looks back longingly like Lot's wife, is not fit for the kingdom of heaven. He must not hesitate to plow deep under the secret motives of men and rip up the roots of their SIN. Such plowing has never yet failed in all the history of christianity. Whenever men feel the insufficiency of their carnal hopes they will instantly cry out for mercy, unless they are "past feeling, and given over unto lasciviousness."

THE SECOND FUNDAMENTAL DOCTRINE.

To Convict the World of Righteousness.

It sounds strange to our ears to speak of convicting of righteousness, but it is both possible and necessary. Our habit is so deep-rooted that regards christianity as a cult, or philosophy, and its doctrines as mere intellectual maxims, that we are slow to apprehend the scriptural truth. Conviction is commonly limited to mental conclusions, as

doctrines are to maxims, or statements, precisely like the postulates of science.

But the word "Convict" employed by our Lord in that solemn midnight conversation on the way to Gethsemane, was one of those terms so abundant in the Greek which contained a two-fold sense. No English word is able to express its full meaning, which was nevertheless definite and clear to the disciples.

Archdeacon Hare's Mission of the Comforter contains the best elucidation of this term, but those who care to read German will find more suggestive ideas in *Commentar ueber Johannes*, by Dr. Luecke.

In the popular Version this word is rendered as follows, "Convince, convict, discover, tell one's fault, reprove, and rebuke."

Evidently the word faces two ways, towards the believer to "convince," and towards the rejector to "convict." The two hemispheres of light and darkness, belief and unbelief, sin and righteousness, are wonderfully belted by this equatorial expression. In our preaching these should also be present; the same Gospel means life or death, there is no middle, neutral, attitude possible. People who are not for him are against: and even the wrath of man is made to praise God, Judas himself being "lost that the scripture might be fulfilled."

Righteousness then, as a doctrine, has a convicting, condemning power which is only less potent than that recognized in the Law. After "the knowledge of Sin" has resulted from a fearless application of the First Fundamental Doctrine of Preaching, then the enlightened conscience is tender enough to feel the further convicting power of Righteousness. That negro was scientifically, as well as scripturally correct, who replied to a man who cavilled at something in Romans VIII, "Well sah, yo cahn't know de VIII chapter befo yo done got de VII." Righteousness means nothing to him who is unconscious of Sin;

his own righteousness will seem preferable. The egotistic self-taught will never matriculate in the school of God's Righteousness. It takes the Law to drag the unwilling child of sin to Christ.

The World is an expression used in the Gospel of John to signify those who have not accepted Christ but are not wholly given over to Satan, to whom we may preach in hope. As in the First Doctrine so in the Second and Third this unbelieving "World" is the possessor: it was first of all the world's Sin that must be revealed, then the world's Righteousness, and finally the world's Judgment.

Of all three the World is hopelessly ignorant. Preachers mistake the condition of humanity who rely upon the old dictum that conscience is the voice of God and therefore may be trusted to lead man aright.

The World has a false idea of sin which will require continuous preaching, assisted by the Holy Spirit, to change. Some preachers, if not a denomination or two, deny that unbelief in Christ is the root of all sin. How important must be an adequate preaching of this doctrine.

Just as false is the world's notion concerning its righteousness. It is egotistically supposed to be something already possessed or within easy reach. Nothing is heard more frequently than the claim "I am as good as the average christian." Revelation is needed to convict, or re-prove the world of Righteousness. Never would the wisdom of this world understand that man's own righteousness is worthless as "filthy rags" and that his only real righteousness comes from Jesus the Christ. Until this truth is clearly apprehended it is morally impossible for scriptural conversion to occur:—in other words for preaching to exercise its full power.

Humanitarian notions, which more or less invade orthodox pulpits, are sentimental but non-christian. It should not be regarded denominational or sectarian to assert the fundamental character of this doctrine of Christ's super-

natural righteousness imparted to the believer. Worldliness will reject this equally with the doctrine of Sin: culture will decry them both; and society will ostracise the preacher who is true to Christ. Such movements only reveal the snake in the grass, the God of this world lurking in the churches.

“**Because I go to my Father**” is the ground of this Second Fundamental. The Resurrection of Jesus is then one of the chief doctrines of the pulpit. Unbelief and Resurrection are two foundation stones upon which the pyramid of truth is to be erected.

From the Resurrection radiate many of the best known Gospel truths, so that Paul could well say “If Christ be not raised your faith is vain, ye are yet in your sins.” Since Jesus has risen, the first-fruits of the harvest of souls, we have the utmost confidence in the resurrection of all who “put on Christ” which involves their Christian development in the present Age.

In the Epistles the Resurrection is emphasized quite in keeping with its importance as here urged. Although denied by the influential Sadducees, and sneered at by the intellectual Greeks, it was persistently proclaimed at Jerusalem and Athens, which would have been bad tact unless the doctrine were absolutely fundamental.

To-day there is either a silence, or a timidity connected with this doctrine. It is frequently talked, not preached, in a rambling childish fashion concerning “recognition of friends” etc., identical with the quibbles of the Sadducees. But to make the Resurrection of Christ a frequent theme of discourse, and place it on a parity with the doctrine of Faith is so infrequent as to amount to novelty.

A return to the apostolic emphasis of the Resurrection with all that is involved therein will occasion a repetition of original Preaching-power.

THE THIRD FUNDAMENTAL DOCTRINE, To Convict the World of Judgment.

Here also is a double thought:—on the one side is the world's judgment or opinion of matters religious as opposed to God's judgment; on the other side is that judicial sentence and settlement generally understood by the word judgment.

Our Lord frequently employed words that were in themselves two-edged swords designed to cut asunder the toughest sinews of sin.

The World's judgment: how opinionated, satisfied, and supercilious. Although confessedly at fault with matters earthly it makes itself the final arbiter of things heavenly. Unbelief, and self-righteousness are held in place by this depraved judgment.

Every preacher faces this solid wall impregnably built around the Jericho of carnal humanity. Preaching is ordinarily smothered by the stifling rebound of its own hot breath. Trumpets and shoutings can never cause these walls of false judgment to crumble except when done as God directs.

For preaching to manifest its power the world must be convicted and convinced as to its judgment. Here is one very manifest failure in the pulpit. Accepting the boasted ability of the world to judge correctly preachers are casting pearls before swine who turn again and rend them. Not only is their sin to be exposed, and their vaunted righteousness condemned, but their autocratic criticism is to be proved worthless.

“Because the Prince of this World is judged” seems at first a strange basis for the Third Fundamental Doctrine of Gospel Preaching. But we know that men's eyes are blinded by the god of this world so that the glorious gospel is falsely apprehended; which is the exponent of the false judgment prevalent in those not yet delivered from the power of satan.

In spiritual, and therefore unconscious subjection to the devil men are thinking totally wrong on all subjects relating to God.

The Greek word for repentance is frequently rendered "change of mind, or reversal of judgment as to God." Literally it means a spiritual "right-about-face." Degrading it into a passing sentiment that "feels" a sort of regret or sorrow for sins is a modern perversion due to a prolonged neglect of this Third Fundamental.

Some wise observer has said that in proportion as people are highly educated must the preacher be elementary in his theology: because the uneducated have less confidence in their opinions and therefore more readily exercise faith. Preaching to people who sincerely believe light to be darkness, and evil good, and crooked straight, is like speaking in an unknown tongue with no interpreter. It is a common experience for the preacher to wonder why the truth he so clearly proclaims seems powerless. But it is simply because it falls upon ears that hear but do not understand. He should convict their judgment first then all doctrines will be helpful.

Not only is the basis of worldly opinion logically wrong in matters religious, but their apprehension of the Judgment Day needs correction also.

There seems to be a congenital instinct of the possibility of being exposed. All nations have traditions and superstitions of a great day of Accounting. Sudden danger excites this apprehension and for the time makes men promise to reform.

But there is no definite doctrine whose evidence is such as to make men perpetually conscious of the certainty of personal accountability for the deeds done in the body. Certainly this should take a prominent place in the Gospel system of theology.

"**The Prince of this World** is judged." Christ Jesus has triumphed over that very one who, because at liberty

now as the god of this Age, seems himself to be victorious. Let us make it clear, by giving the doctrine its deserved prominence, that the devil is doomed, judged, sentenced without the slightest hope of escape. Preaching of that sort, which is a special mission of the Holy Spirit, must exercise an overwhelming power upon the world.

As the doctrine of Righteousness involved that of the Resurrection, so this doctrine of Judgment emphasizes the Kingship of Christ. Having triumphed over satan whose potency is seemingly unlimited he shows his eligibility for the universal throne.

Jesus is exalted as Prophet, and Priest in the First and Second Doctrines; his Kingship demands this Third Fundamental for its acceptance. Quite readily do even christians recite the words of loyalty, but "Thy Kingdom Come" has no definite meaning. Obedience to Him instead of to man, though robed in the authority of Pope, Convocation, Assembly, Council, or what not, is more a profession than a reality. In the very membership of the church is needed this doctrine of the absolute Kingship of Christ.

"The Prince of this World is judged"—not shall be but is now judged. Consequently Jesus is victor. Were people to believe this their lives would show a marvelous change: reprobates would exhibit a terrible remorse, and others would call upon God for mercy. In many quarters this "Gospel of the Kingdom," which Christ himself "began to preach," is receiving special attention. Being one of the foundation doctrines of the Gospel it ought never to have been so slighted.

* * * * *

THESE THREE DOCTRINES condense the Gospel into the smallest compass; all other generalizations are human, unauthorized, partial and injurious. Whatever may be the theological prejudices, or denominational alliances of

the preacher, if he desires to proclaim the Gospel in its pristine perfection and power he must go hand in hand with the Spirit in these three directions.

A regular progression in character accompanies these Fundamental Truths. To be convicted of sin leads to Faith, the first stage of christian experience. To be convinced of the folly of self-righteousness leads one to the second stage of christian life which regards Christ's resurrection as its model and places the affections upon things above where Christ sitteth on the right hand of God. To have the entire judgment reversed, and its dominant spiritual deceiver proved a subjugated criminal leads to the highest plane of christianity on which the soul pays unreserved allegiance to Christ as the Supreme King, to the glory of God the Father.

Here is a simple, clear, complete, and divinely authorized "Body of Divinity," which demands no linguistic attainments and no protracted study of the "Schoolmen" or the "Fathers" to understand. All that is true in any "System" of theology will harmonize with this so that the most profound student will find this Trinity of Doctrine as necessary as it is to the most unlettered. But real power in preaching need never be expected where these doctrines are concealed, distorted, contradicted, or even readjusted; just as they were arranged by Christ they are enforced by the Holy Spirit through those preachers alone who teach them in like perfection.

CHAPTER VII

SERMON GARDENING.

GARDENING is an art that has many similarities with sermonizing. People are to be fed regularly and yet "in due season." Differences of age, condition, and taste demand changes of diet, and the food supplied must be fresh-plucked.

Many preachers live from-hand-to-mouth homiletically. Every week renews the frantic search for texts, plans, illustrations and other pulpit food. Interruptions cause a nervous anxiety that is painful to behold, and protracted illness borders on despair. With a "barrel" like a pantry well-filled the preacher becomes more confident, but even then he finds little time to "make over" those "old sermons."

Some system is surely needed which shall liberate such preachers. No other profession manifests a like drudgery. It would even be supposed that the preacher has peculiar advantages with regard to ease of preparation. Just the reverse is too nearly the fact with the majority. Something radically wrong must be connected with the prevalent habits of sermonizing.

1st, The Garden ;

Adam was a gardener by divine appointment so there must be something fundamental to humanity in that vocation. Preaching demands the seed, planting, cultivating, picking, preparing, and distributing of that which is to feed the churches. All of this is usually comprehended in the word "study," but there is an indefiniteness in the term that leaves each person satisfied with his own application.

Study is Essential to preaching-power. All christians are under obligation to search the Scriptures, and meditate upon them day and night, testing preaching thereby, and making the Bible light their daily path like a lamp fastened to the foot. Preachers have all this to do and in addition such further study as shall enable them rightly to dispense the word of truth. Overseers of God's heritage should last of all be guilty of neglecting the gift that is in them : they must be instant, in season out of season ; giving attendance to reading, to doctrine and to self-culture, that their profiting may appear to all.

But what constitutes Study ? In the word itself, from the Latin verb "to pursue," there is implied the idea of a hunter. Hence study presupposes 1st, something definite to pursue ; 2d, something possible to capture ; 3d, something worthy of the chase ; 4th, active search employing all the faculties, not a listless, half-hearted, absent-minded pretense ; 5th, persistent hunting until the idea is captured, instead of desultory, impulsive, fitful, hap-hazard essays at pursuit.

Some Place for Study is also necessary. Of course the Sermon Garden may be situated in the brain, but it is better to use that as a nursery or hot-house and have some place outside to plant ideas where they will not be crowded.

Under pressure of circumstances man can do anything ; preachers may accomplish much without any facilities for study and without consciously making preparation for their work. In like manner soldiers have gained victories without food, water, rest, or proper weapons, but that does not impel them to make that the regular mode of warfare.

For the greatest results continued over the longest period every preacher must have a place for systematic study. It need not be large or elegant ; a box in some quiet corner of a kitchen, upon which a lamp and a few books may be placed will serve the earnest man nearly as well as the most costly furnished library. While to most people silence is essential to study, yet it is possible to train the mind to pur-

sue a line of thought accurately amidst noise and confusion. If quiet cannot be secured the study must be located nevertheless.

Men who have not studied will consider this unnecessary: their practical readiness in other things misguides them in the unfamiliar processes of the mind. If preaching were for a day or a year it would indeed be wiser to devote one's whole time and strength to execution with no waste of opportunities by private preparation.

But that preacher who devotes his life to the work, though he live but a few months, is under obligation to the laws of his mind to take time for regular study. Josephs seven good years were wisely spent in gardening and garnering to supply the future demands of the seven bad years. With us there is always a famine and always a Goshen to supply it.

As a rule the brain is intended for a generator rather than a reservoir: a hot-house instead of a barn. Some definite locality in the humblest hut will develop habits of thought that will prove a generous cornucopia of sermonic germs. These must be preserved and made to germinate like garden seeds skilfully tended. Without a Study most of the mind's productions fall upon the roadside for the fowls to devour.

Everyone is aware that ideas go in harmonious groups—thoughts of a feather keeping together; and this wonderful power of association will be stimulated by the sight of the familiar books, table, and stationery.

Besides all this people will respect both the sincerity and the privacy of that pastor who says like Nehemiah "I am doing a great work so that I cannot come down: why should the work cease, whilst I leave it and come down to you?" Interruptions will be plentiful but the man who determines upon a place and a time for study will come nearer success than he who waits effeminately for the procession to pass by.

2d, The Tools ;

RECORD BOOKS are essential to any intellectual avocation and especially to preaching. *a. Sermon Records* are necessary to the development of the preacher's best powers and to the conservation of his energies. In *Sermon Gardening* the Sermon Record is the index to the produce of the brain ; the chart or plot of the garden, by means of which any plant can be quickly reached. Buy a substantially bound blank "Record" of about 100 large pages. Begin with the first left hand page and spread the record of your sermons across two pages at a time, as the book lies open. Take a pen and ruler and divide the pages off into columns—perhaps like the following—suited to your own peculiar needs, but preserving the essential features of *Sermon Gardening*.

THE SERMON RECORD OPENED.

TEXT	WHERE PREACHED	DATE	RECORD	NUMBER	EPITOME OF SERMON	RESULTS
				1		
				2		
				3		
				4		
				5		
				6		
				7		
				8		
				9		
				10		
				11		
				12		
				13		
				14		
				15		
				16		
				17		
				18		
				19		
				20		

As each two-pages will hold the entries of 20 to 40 sermons this ruling will require about ten minutes every three months; and the recording of each sermon, if done habitually as soon as you return from preaching, will not be at all burdensome. The advantages of preserving a record of sermons will be more obvious as years go by and duties multiply. There will be no necessity for burdening the already crowded memory with such details, and no fear of repeating a sermon unintentionally.

Besides this the preacher may see at a glance the texts he has been using, and, by glancing down the column which indicates the Epitome of Sermons, he can discover any tendency to preach in a circle, or harp upon one string.

In the column of Results may be entered at any time those whose conversion, baptism, restoration, or other acts of loyalty can be traced to any particular occasion; which facts are wonderfully helpful to the correction of carelessness in preaching and development therefore of the power accompanying system.

Apart from the uses of this Record in Sermon Gardening—to be explained later—such a book will accomplish many personal improvements in the preacher himself which must react upon his sermons. Sameness and “ruts” will be noticeable. Tendencies of doctrinal thinking will be revealed and the proper antidotes suggested. Narrow range of Bible study is a temptation to be avoided, which the column of Texts will make plain. Neglect to declare “the whole counsel of God” is seldom apparent to the consciousness which demands an honest record like this to show facts that would never otherwise be admitted. Sincere preachers imagine that they are doing their whole duty because they intend to, whereas others can see plainly the narrowness of their pastoral pathway.

Results do follow preaching, though often at a great distance. Sermons apparently fruitless may develop in after years a surprising harvest. Marking the plot where the seed

was planted enables the gardener to trace back the results of successful experiment. But unless we train ourselves to watch for such results, and value them enough to keep a record, we will lose sight of them, and ultimately preach out of mere formality neither expecting nor securing what we might otherwise enjoy.

Success is sometimes a chain whose links are composed of seeming failures. In such a Record the entire claim may be traced back link by link, by study of which others may be forged still more effective.

Homiletical History is making by every preacher: for his own good in many ways its facts should be ready for frequent inspection.

Questions of fact relating to sermon, preacher, doctrine, membership, etc., etc., often cause dissensions and misunderstandings that would be utterly avoided by a Sermon Record which demands a very few minutes once a week, and yet benefits the entire work of the preacher, consequently proving itself to be a necessary aid to pulpit-power.

b. Blank books in which to plant sermons. Buy one at a time as old ones become filled. Get what is known as a "paged Record" of 200 or 300 pages. If not able to get one that is numbered do that work yourself, which will not take over ten minutes.

With pen and ink print on the back the letter **A**, naming the successive books **B**, **C**, **D**, etc., as you get them.

Begin with page 1 and write at the top any text you think might make a good sermon some day. Enter another such text upon page 3: and so upon the right hand pages, 5, 7, 9, 11, 13, etc., etc., throughout the book, always leaving two pages for each text to spread its roots in while growing.

c. An Index Bible as a guide to where the various texts have been planted. Any Bible will do, as it is not to be read but used only as an index to the Blank-books.

THOUGHT BOXES: but large envelopes would do.

Something is needed for "pots," as a gardener would say, in which to keep the little "cuttings" that may be grafted subsequently into healthy sermons.

By far the most convenient receptacles for newspaper clippings, poems, and the thousand stray germs that fall daily at our feet, are the empty "spool boxes" that any dry goods merchant will be glad to give away.

Fifty of these take up but a few inches of space. They are light, the proper size to contain such "scraps" as accumulate from the daily and weekly papers, cost nothing, and may be used in any number. Envelopes are more troublesome to use, always cost something, and cannot display their titles at a glance.

On one end of each box write the title of its contents in bold letters. When piled up on the desk, like bricks in a wall, all these titles are seen at once.

Each pastor will make out his own list of subjects—according to the kinds of plants his Sermon Garden is doomed to grow. From time to time new boxes and subjects will be added, and perhaps some old ones thrown away as impractical.

For a suggestion the following subjects are named, each one to be written on a box, in which cuttings on that subject alone are to be placed :—Poems, Revival Subjects, Revival Methods, Greek Exegesis, Hebrew Exegesis, Spiritualism, Swedenborgianism, Theosophy, Mohammedanism, Heathenism, Missions, Temperance, Communion, Baptism, Millennium, Children's Sermons, Lantern Sermons, Prayer Meetings, Endeavor Work, Church Work, Church Music, S. S. Methods, Anecdotes, Prayer, Lecture Subjects, Religious Statistics, Bible Study, Health, Denominational, Organization, Financial, Pastoral, Good Books, Theology, Funerals, Biographical, Tracts, Printing Devices, Archaeology, Scientific, Charity, Politics, Business, Homiletics, etc., etc.

BOOKS as fertilizers for planted thoughts and growing sermons.

a. Books of Reference are necessary to secure accuracy of statement which is the subsoil of truth. These can never be too plentiful if the habit of consulting them is established. Only puerile conceit neglects the consultation of books, and it is no part of honesty or genius to invent **FACTS**. Honesty was found to be an important element of Preaching-power, but this necessary reputation for truthfulness is much impaired if books of facts are not constantly consulted. It is a habit, as injurious to power as it is enticing to laziness, to invent "illustrations" or statements of what might be true or not, so far as we know, but so worded as to exactly suit the preacher's purpose. This reprehensible custom is so popular as to seem justifiable, but it is clearly dishonest, and will be instantly condemned as such by every one in the pews who discovers the imposition, when it will become a millstone around the neck of the perpetrator.

Truth is proverbially stranger, and in the pulpit stronger than fiction: books are now plentiful which contain more authenticated Facts than the busiest pastor could use in a lifetime.

Suggested Reference-books are :—

Bibles, complete or in parts, in all the languages known to the preacher.

Dictionaries, the latest and best in English, Hebrew, Classical Greek, New Testament Greek, and every language at command.

Books of Synonymes in every language, especially English and New Testament Greek.

Concordances in Hebrew, Greek, and English. The best one so far issued is by Dr. Strong which places the three languages of Scripture, and both Versions, within ready access of the uneducated reader.

Bible Dictionaries, Introductions to the Bible, Histories,

Biographies, Geographies, Statistics, Reports, Maps, Photographs, etc., etc., etc.

b. Professional Books are very helpful, but they must be used with caution.

Commentaries, unless strictly grammatical, are especially dangerous to the novice who believes their opinions to be Gospel True. Correct their statements by comparing those representing different schools of thought, and test every fact by those Reference-books that contain no opinions:—"to the Law, and to the Testimony."

Books on Theology, especially by scholars of differing opinions; Church History, Government and Polity; Hermeneutics; Biblical Theology, etc., are quite suggestive.

c. Literary Helps are necessary to every preacher who is able to read. No garden ever needed rain, sunshine, and phosphate so much and so continuously as the preacher's brain needs such helps.

Valuable books are so abundant that only a brief hint is attempted:—Classical Dictionaries, Cyclopædias of Quotations, Religious Poems, Reader's Handbook, Biographical Dictionaries, Hadyn's Dates, Shakespeare's Works with Concordance, Standard Fiction, etc., etc.

d. General Information, such as:—Travels in the Levant, History, Ethnology, Palestine Explorations, Botany, Natural History, Science, Philosophy, Art, etc., etc.

e. Periodicals are quite effective tools in the process of Sermon Gardening, if judiciously selected. Newspapers both daily and weekly contain some of the best thinking of the age, but their fleeting and irresponsible character calls for extreme caution. Magazines are more trustworthy and will be found useful in many unexpected ways. Several are needed; one on general topics, another more professional, and the Missionary Review.

Of course all Tools are most serviceable when properly preserved. Shelves of some sort for the books, boxes, and papers will prove to be a pulpit aid.

3d, Sermon Culture;

Sermons are organized collections of thoughts as plants are vegetable organisms. Cultivation of sermons then demands the seed-text, with its roots, branches, and foliage of thought. Sermon culture must show its skill in the selection, preservation, and proper development of thoughts.

Seed-ideas are the product of a preacher's brain, which therefore needs proper care. It is the nursery, or hot-bed, in which these seeds are planted: consequently it deserves modern improvements, and continuous replenishment to make good the loss of sermons that have been transplanted or delivered.

Every preacher must supply his own needs as well as those of his people. He is far more important than his sermons; and what might not be necessary for the present demands of the pulpit itself will be found of vital importance to the man who is to make full proof of his ministry. Pastors must keep in advance of the times, as florists are constantly growing new varieties. A busier future is inevitable to almost every man, especially to the preacher who is doing his best. Present demands should never control the stocking of the hot-beds, or the planting of the germs of future sermons: as the most hardy plants are of slowest growth.

Books, magazines, newspapers, etc., contain what the brain needs for its daily supplies.

How Thoughts Grow. It is a false saying that nobody can think of two things at the same time. We may not be conscious of more than one idea at a time, just as the eye sees everything in front of it, but the consciousness only notices some selected object. No machine works with such complicated rapidity as the human brain. Every instant unnumbered ideas are created, multiplied, combined, and compared, and all handled in masterful complexity as a juggler tosses knives bewilderingly into the air.

Dreams give us the most satisfactory evidence of the

marvelous rapidity and tireless exercise of thought. In waking moments and during the most absorbing work the brain is just as active. Every word we hear suggests a host of thoughts before the next word can be uttered. Every sight we see calls up similar or contrasting scenes, real or imaginary, which are distinctly examined before the eye can wink, or a new scene awaken totally different suggestions.

Some people are so sensitive to these multiplex trains of thought that they become what is termed, but falsely, "absent-minded;" others "talk to themselves." But everybody is aware of this ceaseless activity of the brain.

How mistaken then is that preacher who complains of a lack of ideas, and begins to purloin the thoughts of others, when his own brain has turned over enough mental material every day to construct hundreds of original discourses.

Sermon Gardening aims first of all to catch these rapidly passing seeds that they may be planted and grown into sermons. Our best thoughts come spontaneously, unexpectedly, and most frequently when we are "thinking" of something entirely different. Sermon Culture must take advantage of this also.

It may be safely asserted that the mind never repeats itself, unless forced to do so. Thoughts therefore not only come unexpectedly but they will never return. It is for each preacher to decide whether he will live from hand-to-mouth in a poverty-stricken way, perhaps stealing from others, or whether he will catch and preserve the superabundance of ideas hourly crowding the brain.

It is a common experience upon reading the works of genius to recognize the thoughts as having passed through our own brain: which accounts for the familiarity strikingly connected with such productions. Great inventions also are proverbially such as had been thought of by thousands of people who never made use of their ideas.

A chief distinction between genius and mediocrity is that one takes the trouble to notice, preserve, and develop the thoughts that the other has but does not appreciate. Most people are prodigals who waste the mental wealth with which they are so liberally endowed.

Seed Saving is the first habit to be formed by the sermon-gardener.

One kind of seed is to be obtained from the pollen of current literature. Papers should be read with the scissors, and anything ever likely to be of value cut out at once. Cuttings of this sort will accumulate rapidly and prove themselves indispensable on many occasions. It requires little more time to cut out short articles, sayings, and poems and put them in their appropriate "pots," or spool boxes, than to read the paper and throw it away forever. Years afterward these extracts will prove their importance.

A more valuable kind of seed is found in the preacher's own brain. Ideas borrowed from others are helpful and suggestive, but a few quotations go a long way in any discourse. The sermon must be chiefly a growth from the mind of its author.

Generally a Text is suggested to the mind in a new and more forceful emphasis, which awakens a desire to develop a sermon from it. Instantly the Index Bible should be opened to that passage and some mark made to indicate a sermon-seed—parentheses() around the words are the best. If away from home when the text impresses itself in the mind be sure to make a note of it without delay upon any scrap of paper. Such ideas vanish often as quickly as they came.

Whenever not merely the text is suggested but something of the resulting sermon also, then the text and all its accompanying ideas must be entered in one of the Record Books kept for that purpose.

For example the beginner opens Record Book named "A," at page 1, and writes, say, "Jno. iii 16, For God so

loved the world, etc. See the emphasis of the word SO, like a diamond, with many facets reflecting various lines of God's love to man. See if these facets couldn't make the heads of sermon." He now opens the Index Bible to the place, and on the margin opposite Jno. iii 16 writes "A 1," which indicates that a sermon-seed has been planted in that place, where it may be found at any time. Perhaps for years afterward he may have no more ideas for that text. But when they come he turns to the reference in the Index Bible, sees "A 1" in the margin, takes up Record Book "A," opens to page 1 and there enters his additional thoughts. This process is easily repeated whenever other ideas come to the mind on that text, until, some day he finds the sermon on Jno. iii 16 is full grown, ripe, and ready to pick. In a very few minutes he has it prepared for the pulpit, and feeds his people thereon with greater ease to himself, and satisfaction to them, than could have been done by the hand-to-mouth method after a whole week of anxious "study."

On page 3 another text is to be likewise entered with its sprouting ideas, and indexed in the Bible; and so on, from page to page, and book to book, as long as the preacher lives.

It is well to save the left hand pages of these Record Books to receive entries after the sermon is preached, because our most valuable criticisms are made when we have delivered a discourse, which thoughts will be forgotten in a few hours unless we record them the moment we return home, or if away, write them temporarily on some waste paper. Pages 2, 4, 6, 8, etc., etc., should thus contain the "Plan" that was used in preaching, and the comments or suggestions that would make another sermon more effective. A line should be drawn across the page to indicate that the sermon had been preached; a similar line drawn through the text in the Index Bible; and last of all proper entries made in the Sermon Record, putting "A 1" in the

“Record” column, for instance, for the sermon on Jno. iii 16.

Now any sermon can be traced to its Record as a plant can be found in a well-ordered garden. The Sermon Record shows where to find it if it has developed into a sermon, and the Index Bible shows at a glance whether it has been preached, where to find it if it has not.

Several kinds of sermons sometimes grow from one text, in which case the Bible margin contains references to the Record Books and pages where each kind of sermon had been planted. For example Jno. iii 16 might have been regarded in various ways so as to develop several different sermons, which were entered on A 1, A 25, A 352, B 10, E 28, etc., all of which would be written on the margin of the Index Bible at the time when each seed was planted.

While engaged in reading or studying on any subject ideas will come within reach on various texts. Do not make the mistake of neglecting these because on a different subject from that which engrosses your attention at the time. Be polite to these visiting ideas. Speak pleasantly to them, bid them take seats in the pages of your Record Books. It takes but a few seconds to point them to seats with your pen, and they will smile while they wait patiently—maybe for years, absolutely forgotten by yourself—ready to assist you on shortest notice. Plainest thoughts, that seem to be tramps, are generally your best friends when the heaviest theological loads are to be lifted.

Floating ideas that are not needed to-day should be preserved for some distant and needy to-morrow. It may cause you to rise at midnight to plant sermon-seeds gathered unexpectedly in the garden of dreams. You may have to quit the preparation of a sermon on a hurried Sunday morning to preserve what is poured lavishly and inopportunistically into your lap but would not be found upon your return from the pulpit. Such interruptions are gains, though not so regarded by many preachers. Any man willing to have

sermon-preparation cut short by a visitor who presents him with a hundred dollars, should also be delighted to receive in like manner ideas which money cannot purchase.

Sermon Growing consists in the habitual examination of these Record Books. Every few days turn over the successive leaves of one of them, as a gardener walks leisurely down the paths to examine his plants, pruning some, tending others, removing dead ones, transplanting large ones, and picking those that are ripe. Only a few minutes are consumed by this practice, which occasions valuable criticism, opens theological channels, and creates new sermons.

Whatever sermons seem ripest should be marked for picking—the best way being to turn down a corner of the page.

Sermon Picking is a very rapid process. A sermon by this method may be prepared in twenty minutes or less. Open those pages which have the corner turned down until one is found exactly suited to the desired occasion. To pluck, arrange, and otherwise prepare it for the public is a small matter, because the Record contains not Jonah's gourd that grew in a night, but perhaps a cedar of prolonged development. A sermon that takes twenty minutes of easy preparation may really be the product of forty years growth and development, and meanwhile the preacher, extremely busy, never has abused his mind, or hurt himself by that absurd blunder known as "over study." His Preaching Power is consequently vastly increased by means of this simple method of Sermon Gardening.

Spiritual Sources of Power:-

“ Ye shall receive Power after that the
Holy Ghost is come upon you.” Jesus.

“ As the spirit of genius raises the painter or
poet far above the common man, so it is the
Holy Spirit who lifts the Preacher far above
the man of genius.” A. J. Gordon.

“ The sermon was verbally exact ; it was sug-
gestive ; it was ornate ; but alas, something
was lacking ! That something would have
been to it what odor is to a flower, or beams
to a star. That Something was God,”

W. H. H. Murray.

“ O. Holy Lyght most principall,
The Word of Lyfe shewe unto us ;
And cause us to knowe God over all
For our owne Father moste gracious.
Lorde, kepe us from lernyng venymous,
That we followe no masters but Christe.”

Luther — Coverdale.

*CHAPTER VIII***THE POWER OF THE HIGHEST.**

HUMAN forces are indispensable to preaching but they are not sufficient. To win the selfish heart away from its allurements is beyond all human powers of persuasion. Added to this is the "new creation" within the sinner's nature which is manifestly impossible with man. Gospel Preaching then demands all the influences possible to man and God's marvelous power besides.

The pulpit without the preacher is nothing but a piece of plank or a block of stone. That preacher without God's Word is become as sounding brass or tinkling cymbal. And even the Bible without the Spirit is a sword fallen from the hand, sharp, pointed, and beautiful but inert and useless. When the Holy Spirit was promised to the Apostles Philosophy in ancient completeness had reached the summit of its attainment. Both the reasoning and the eloquence of that day still scintillates with dazzling glitter upon the public taste. But this vigor of intellect, so masterful everywhere else, was as strikingly impotent in the sphere of religion leaving the brightest minds of the world's most intellectual era "without God in the world." Had preaching been solely an intellectual process it began at the very time and place to have shown its independency of God.

Under the most favorable conditions for intellectual triumphs the need for divine assistance was so emphasized that some modern interpreters think the human faculties were considered unnecessary. But this is another extreme view. Paul's reasoning and the eloquence of Apollos are

employed with all their power, yet after all God must do in addition that which shall cause the increase. Paul had nothing to be ashamed of in his education, yet he reveals a spirit and a theory diametrically different from many modern scholars when he confesses : “ I can do all things through Christ which strengtheneth me ; ” “ For the weapons of our warfare are mighty THROUGH GOD to the pulling down of strongholds ; ” “ Our sufficiency [ability] is of God.”

F. B. Meyer expresses the warning that “ Men have yet to learn that the highest power is not in words, or bursts of eloquence, but in the indwelling and outworking of the Word, who is the wisdom and the power of God, and who deals with regions beyond those, where the mind vainly labors.” Pagan nations as they rise in culture invariably sink in religious character. And even the French Academy, which has always been an intellectual Saul, head and shoulders above the rest of civilization, has been equally noted for its ignorance of God.

As the Gospel is more than creed so Preaching is more than speech. God’s Spirit must assist within the sinner and through the preacher. Speaking, eloquence, oratory, and all the arts of Address are elements indeed but they are not Preaching ; God must infuse something new, different, heavenly, supernatural.

Dr. A. J. Gordon taught and exemplified to his dying day this potency of the Holy Spirit in the preacher. Among other things he said, “ Our generation is rapidly losing its grip upon the supernatural, and as a consequence the pulpit is rapidly dropping to the level of the platform. People wish to see an Orator in the pulpit, forgetting that the least expounder of the Word, if filled with the Spirit, is greater than he.”

Just before leaving for Heaven the Author and Finisher of our Faith promised to send his Representative—the “ Paraclete, Comforter, Advocate, or Holy Spirit ”—to reprove the world of sin, righteousness, and judgment, and

to guide his followers into all the truth, being with them alway as they preached unto the end of the Age. Hence the preacher may command the "Power of the Highest" which alone is able to control the inmost heart and transform the character of the unregenerate. Such divine efficacy is neither known nor expected by the highest genius in other professions.

Whatever natural ability, and acquired skill the preacher may enjoy must be combined with the unseen forces of the Spirit in the mysterious laboratory of providence. When our Lord used clay to anoint birth-blinded eyes it was divine power not earthly chemicals that gave them new vision. Every congenitally blind soul likewise opens its darkened understanding by means of the same creative force; for "except a man be born of the Spirit he cannot enter into the kingdom of God." Primeval caverns of unbelief will never be illumined by the tiny tapers of literary genius, but the lightning from heaven can make the darkest corners reflect the dazzling glory of Gospel day.

Speaking of this heavenly force, Gardiner Spring eloquently said, "It overcomes resistance. The struggle of the depraved mind is over when the mighty Spirit speaks. It is "effectual calling," and a signal act of mighty power. No laws of matter or of mind can accomplish this mighty work. No means or second causes can accomplish it. Parents cannot by all their solicitude. Christians cannot by all their counsel. Ministers cannot by all their preaching. The law cannot by its terrors, nor the gospel by its tenderness. Angels cannot by all their watchfulness and guardianship. The Spirit of God alone accomplishes it by the excellency of His power."

Logic, and eloquence, and truth are tools but the real skill and force behind them in the pulpit should be the Holy Ghost. There is a convincing force in mental processes but the "demonstration of the spirit" is beyond them all, which justifies what Spurgeon termed his Diamond Rule for preach-

ers,—“ Be clothed with the Spirit of God.”

When Paul went to Ephesus his first question to the disciples there was “ Have ye received the Holy Ghost since ye believed?—perhaps not one preacher in ten thousand would make a similar request to-day.

No doctrine suffers such a diversity of opinion amongst christians as the Person and Office of the Spirit : the nearest approach to unanimity being seen in a common neglect of the subject.

It would be deemed out of place therefore in a practical treatise to show partiality to one school of doctrinal opinion. Indeed such a treatment as the subject would demand to explain the grounds of any exegesis is forbidden by the reasonable limits of this work.

But it must be permitted to assert the existence of not only a preaching-force but the greatest pulpit-power in that Holy Spirit about whom so many obscuring opinions have been allowed to gather.

Without intending to display preference for any dogma concerning the Spirit, attention must be directed to those innumerable facts of scripture and history that demonstrate the existence of His power in preaching.

Of course the Spirit is God, and as God is omnipresent and eternal the Spirit has always been present. But there are mysteries beyond human comprehension concerning the nature of God which neither instinct nor learning may unravel. Only as He reveals them can we claim to know.

In conversion the Holy Spirit assuredly exerts his power, and in that phase of His office-work was present before the Resurrection. But when Jesus solemnly declared the expediency of his departure that the Paraclete, or Representative, might descend to assist in the world's conversion, he must be credited with the statement of a fact. Logic or theological bias cannot set aside language so plain as the command to tarry at Jerusalem until the Holy Ghost descended upon the disciples to endue them with power. Evidently some-

thing totally new, and distinct from conversion, was meant by "Ye shall be baptized with the Holy Ghost *not many days hence.*" Paul's wonderful conversion, which would be a sufficient bonanza to some modern evangelists, was not considered sufficient, with all his mental preparation besides, to make him a Preacher; after three days his eyes were opened and he was then filled with the Holy Ghost—"and straightway he preached Christ."

Peter's first sermon to the gentiles at Cæsarea, which should naturally contain fundamental truths, declared that "God anointed Jesus of Nazareth with the Holy Ghost, and with power." In his First Epistle the same apostle claims the like power for Gospel preachers "That have preached the gospel unto you with the Holy Ghost sent down from heaven." Paul proclaims the identical doctrine, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost."

Regarding this doctrine homiletically, rather than theologically, must we not conclude that the Holy Spirit, in some mysterious way, is to be a part of every powerful sermon, just as the text, the truth, the plan, the arguments, illustrations, delivery, and everything else human also belong to it?

In this connection let us listen again to Dr. Gordon, in his Ministry of the Spirit; "We must withhold consent from the inconsistent exegesis which would make the water-baptism of apostolic times still rigidly binding, but would relegate the baptism in the Spirit to a bygone dispensation. We hold indeed that Pentecost was once for all, but equally that the appropriation of the Spirit by believers is always for all, and that the shutting up of certain great blessings of the Holy Ghost within that ideal realm called the Apostolic Age, robs believers of rights."

Somewhat as Elijah dropped his mantle of supernatural enduement for Elisha to employ in his stead, did the ascending Saviour bestow his Spirit that preachers might enjoy his power. Multitudes of sincere pastors have struggled through

years of discouragement, followed by an acceptance of the Holy Spirit and the consequent enjoyment of a long sought Power ; as Philip thought two hundred pennyworth of bread would not give each hungry mouth a little, but God's unappreciated power took the lad's tiny lunch, made it satisfy the appetite of thousands, and leave abundance to be gathered !

From such instances we must not deduce the false doctrine that God's Spirit always conveys a miraculous force, revealed in astonishing marvels, because John the Baptist "did no miracle," yet was filled with the power of the Spirit. What the spring is to a watch, or a spark to powder, the Spirit seems to be to the preacher ; "The manifestation of the Spirit is given to every man to profit withal."

Instead of this power being something extra, unusual, abnormal, it is really the natural and normal medium of human influence. The unbeliever is not "the perfect [completed] man," and therefore all human deeds performed independently of God are imperfect, "For without me ye can do nothing." Dividing life into sacred and secular, religion and business, Sunday and week-days, is a scientific blunder propagated by the devil.

Those German theologians whose works are so influential in belittling the supernatural elements of human character, have emptied the Lutheran churches of the masses and the people of what spirituality they used to possess, so that those localities are now considered as eligible for mission work as the most heathen countries. Here is an object lesson concerning the utter impotency, and unpopularity too, of preaching that is purely intellectual. Canon Westcott long since said "This is the secret of every failure, we do not Believe in the Holy Ghost."

THINK ON THESE THINGS.

FIRST FACT.

The Disciples were not
to begin to preach until
they received the Holy Ghost.

SECOND FACT.

Immediately the Holy
Spirit descended their
preaching became
amazingly effective.

THIRD FACT.

Most preachers to-day
do not look for any
definite aid of this
kind : and they happen
to be the men who
complain of a lack
of success.

FOURTH FACT.

Many preachers, and missionaries,
are coming to believe in this
endowment of the Spirit ; and
they happen to be the most
successful.

CONCLUSION.

Putting these facts together is it not fair to infer that all who
seek this Power of the Highest will also be successful ?

CHAPTER IX

SPIRIT CULTURE.

IN one of his quaint works Jeremy Taylor gives the following Rules for what he strangely terms The Practice of the Presence of God.

1. Make yourself conscious that God is everywhere.
2. Make every prayer real worship to those present before God.
3. Form the habit of seeing God in nature and everything.
4. Form the habit of inward ejaculation to God in faith.
5. Ask and expect God's leadership in little duties.
6. Make your whole life a sacrifice to God.
7. Never doubt God, or fear man.

Some of the brightest intellects known to Church History have been concerned about the development of personal piety. Augustine, Thomas a Kempis, Luther, Baxter, Taylor, Doddridge, and Moody with many others from the earliest times have thought it an honor to devote their talents to the popular culture of spirituality.

Piety in Preachers is far more necessary than in other christians.

- 1, Because they need it personally as individual christians, and even more urgently since their temptations are directed particularly against spirituality.
- 2, Because they are crowded with engagements, and like physicians cannot command their leisure. Paul's advice to Timothy is logically arranged to suit the needs of the preacher:—"Take heed [first] unto thyself, and [then] unto the doctrine." No duty is so important to him who is an

example in piety as that which develops it within him. He should habitually take the time necessary for personal growth in grace.

3, Because of Professional Pride the preacher will be tempted to assume, as do his trusting people, that he is already perfect, and will at least be slow to do what might suggest any lack of piety. But Elias was acknowledged to be a man of like passions with humanity although his prayers were so availing. The entire Bible contradicts this theory of clerical perfection which originated in priestcraft and is perpetuated by egotism.

4, Because of Professional Habits which compel the pastor to use the forms and the expressions of deep piety whether he feel them or not. No meaner degradation is possible than religious hypocrisy, which is also one of the easiest conditions possible to man, and is dangerously adjacent to the pulpit. It is over easy to be "without feeling," until we become like those who confidently asked admission on the ground that they had prophesied in His name and done mighty deeds thereby, but whose verdict was—depart, because I never knew you !

5, Because of Habitual Dictation to others how to think, and live, which accustoms the mind to criticism while it blinds it to self-examination. Peter, a natural leader, when told about his own obedience, ignored it while he raised the question "And what shall this man do?" It is much easier to confess the sins of others—like the Pharisee—than to humble ourselves like the Publican. Pastors use the telescope that searches for flaws in the most distant nations more readily than the Roentgen Rays that penetrate themselves.

6. Because his work is more spiritual than intellectual he needs continual supplies of spirituality. Mental preparation for the pastorate is often slighted, although it is thought by many to be the only preliminary required. But character is more influential than intellect, and preachers are charac-

ter-builders, not lecturers or instructors. Pastors are leaders of their flocks ; they must precede, be "ensamples," and show in themselves patterns of what they require in others, like Paul who said "Be ye imitators of me as I am of Christ Jesus." Preachers are also proclaimers and custodians of mysteries imparted only by means of "the spirit of man."

Spirituality is the atmosphere in which the true preacher lives. He cannot possibly preach with normal power in the rarified atmosphere of cold intellectuality.

7, Because therefore his success depends most of all upon his piety. There is a so-called "success" that fills auditoriums, secures advertising, awakens widespread discussion, builds new churches, increases statistics—in other words a ministry that says "I am rich, and increased with goods, and have need of nothing;" that has a name for being alive, and yet in God's sight is dead.

It is optional with churches and preachers whether they build with wood, hay, and stubble or something that shall endure the testing of that great Day.

Gospel preachers are not even to convert the world, but to preach to all nations for a witness ; they are not to please those who have itching ears but to reprove, rebuke, and exhort whether men hear or whether they forbear ; they are not to seek the highest rooms, for Jesus came not to be ministered unto ; they are not establishing a cult or religious propaganda but are to present the church to Christ "without spot or wrinkle or any such thing."

All of these possibilities call for the utmost conservation of piety. Unless its indispensable necessity is keenly appreciated by the pastor he will not make an adequate provision for spiritual culture. If salary or sermons, members or notoriety, seem most important the preacher will instinctively cultivate those faculties which secure such carnal results ; but if the church is looked upon as spiritual, and success is God's approval, then the higher spiritual forces will be sought. Every true pastor will watch his piety as a

consumptive scans the weather.

Appetite reveals itself in actions. People who hunger and thirst after righteousness are blessed because they desire the only food that satisfies. Day by day the mannah fell, a symbol of the daily bread that proceedeth from God alone. Jesus, who certainly was above the need of spirit-culture if anyone ever could be in this Age, nevertheless took time to go apart into a mountain for prayer during the hours devoted by others to sleep. He was from infancy "about his Father's business," or, as some translate, "in his Father's house"—a house of prayer. During his temptation, in all his ministry, in Gethsemane, on the cross, and after the resurrection he manifested the same prayerful habit and spiritual atmosphere of cultivated piety that we are to exemplify as we follow in his steps.

The Cultivation of Piety is consequently essential to pulpit power ; an art or habit indispensable to every preacher. A foolish prejudice against anything like definite preparation for spiritual attainments is widespread even in the ministry. But common-sense teaches everyone that there must be system in soul-culture as in all education.

1st, Devotional Reading is more helpful to the christian than might be imagined in these days when newspapers pervert the public taste.

THE BIBLE must be read devotionally by every sincere pastor. Searching the Scriptures to see whether things are so, is a totally different act of the mind from meditating upon them day and night. Some time every week, if not every day, should be rigorously set apart for this private, devotional, uncritical reading. It cannot be done at family-prayers because others are around ; there must be privacy like "meditating in the night-watches."

Such a habit can best be acquired by easy advances. First spend but ten minutes at a time, and take up the Psalms or manifestly devotional Scriptures to begin with. Forget the pulpit and all professional duties ; give up entirely to

the enjoyment of God's word. Read whole paragraphs at a time, then entire chapters, and after awhile a whole Book at each sitting.

Some plan like the following will help to form good habits of devotional Bible reading:—

Monday read in the Poetical Books.

Tuesday read in the Epistles.

Wednesday read in the Pentateuch.

Thursday read in the Gospels.

Friday read in the Historical Books.

Saturday read in Acts and Revelation.

LITERATURE is plentiful for the development of spirituality, but each person must select what proves to be actually suited to his own mind. Others can never choose devotional helps for us, because of the subtle action of spiritual ideas. Books that have a powerful effect upon some may be injurious to others, and in this kind of literature fashion must never dictate.

Augustine's Confessions have been widely beneficial, and many people still derive profit from The Imitation of Christ. Doddridge's Rise and Progress of Religion in the Soul is perhaps too antiquated in thought to suit people now but some might find it exactly to their taste.

An honest attempt should be made by reading a few chapters in every promising book until some are found that do seem to feed the hungry soul.

Religious Poetry is indispensable, even an ordinary Hymn Book containing enough to last a lifetime. Make a practice of reading such poetry regularly for self improvement instead of for quotation. Gilman's Library of Religious Poetry is exactly what is needed.

Biographies of saintly people, especially missionaries, are exceedingly helpful to spiritual development.

Revival incidents, records of answers to prayer, anecdotes of hymns and tracts, and hundreds of other publications that any bookseller can furnish will produce unexpected

impressions upon the inmost heart.

2d, *Meditation*, which used to be better understood and valued than it is in this Electrical Age. Just because the temptation is so strong to hurry meditation is to be more cultivated. Although christian people do not place printed prayers into a revolving barrel to multiply devotions, they just as heartily believe that spirituality can be facilitated, and readily experiment with the devices suggested by every religious Pascal, Leibnitz, or Babbage. Time is an element of success in many things, especially matters concerning character.

“God’s plans, like lilies pure and white, unfold.

We must not tear the close-shut leaves apart;

Time will reveal the calyxes of Gold.”

It has taken six thousand years to make human nature what it is, with all its failings, so that God is patient in his educational processes.

Paul fed the Corinthians on milk because they had not developed sufficiently to digest the strong meat he was so anxious to supply. But nowadays potted meats are rolled into the theological pantries of all churches and forced down the unwilling mouths of even babes! Full grown men in Christ Jesus originally required considerable time for development, but that was when three miles was a “Sabbath day’s journey.” At the present time saints are manufactured by lightning process, so that a convert from the slums of ignorance and vice to-day is to-morrow in the pulpit “expounding” the deepest mysteries of scripture that angels vainly investigate!

Meditation is not “thinking out” something with the eyes shut. It is the furthest remove from study or reasoning. It is the closet, or “close,” in which we may shut ourselves, separated from the noise, and anxiety of social life.

Aristotle named it as chief of human felicities; Theophylact termed it the gate to glory; Basil called it the

treasury of all graces; Jerome claimed it as his paradise; and Gerson personified meditation as the nurse of prayer.

Without this quiet self-communion christians would remain ignorant of their condition. Until a vessel is placed in the naked isolation of a dry-dock the gathered barnacles would never be suspected.

Meditating on a duty shows the wicked way within and points to the path everlasting.

Meditation upon a promise beats out its holiest incense, distils its richest Attar, digs its purest gold, and extracts its sweetest honey.

3d, *Prayer* for the preacher's needs is manifestly indispensable and yet it is most likely to be omitted by the pressure of other duties. As shoemaker's wives proverbially discover that their sole dependance for walking is upon their own cuticle, in like manner the minister will find himself robbed by his faithfulness.

Few pastors entirely neglect private prayer, but they are prone to either pray for others as usual, or else to pray for themselves too generally.

Prayer to be "effectual," as well as fervent, must be particular, pointed; an overwhelming sense of the need for one definite answer at a time, as scripturally illustrated in the case of Elijah praying for rain to cease, and then for rain to pour. Commonly such prayer must be offered in the same "closet" recommended for meditation, and directed into the ear of God alone. Family prayer does little good to the person "officiating," every christian to pray truly must do so "in secret." Deepest concerns of the heart, like the quiet depths of ocean, must be undisturbed by the winds and billows on the surface of daily life.

Biographies of the most successful christians invariably reveal this practice of secret, personal, definite pleading with God, often by men who seemed to observers careless of the external forms of family or public prayer.

4th, *Baptism of the Spirit*. All the incentives to

piety mentioned thus far in this chapter prepare the heart for the reception of the Holy Ghost; but He never comes where he is not requested, and not then unless there is a certain preparation of heart: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." As early as the V century Pelagius taught "For us to be human beings is of God, but for us to be righteous is of ourselves." And in our day Beecher said "Many men build as cathedrals are built, the part nearest earth thoroughly finished, but that part which soars toward heaven forever neglected."

If Jesus himself did not attempt his "ministry" without a special enduement of the Holy Ghost it must be supremely the duty of his followers. If he did not permit his disciples to rush into their ministry without this power from on high then it is doubly emphasized.

Waiting for the Holy Spirit is the preparation for this Baptism. The very act of waiting—waiting too upon God—is salutary, and particularly needed in this day of nervous haste. Instead of there being "time wasted" how enormous was the gain at Pentecost consequent on the few days of patient waiting!

Preachers often rush in where Apostles feared to tread they consider themselves amply fitted for their work, and still more foolish people endeavor to confirm their conceit. But while there can be no standard of mental and literary preparation, there is a standard of spiritual culture clearly defined in the New Testament, which is the very condition most disregarded. If it is granted that any time should be spent in any kind of preparation how can this which is scripturally authorized be omitted.

Like the four winds the Holy Spirit moves unseen, yet the manifestation of power is evident whether in the gentlest breathing of a summer zephyr or in the mighty man-defying cyclone. Meteorologists display a humiliating ignorance about the action of storms, so that theologians may be

excused for a lack of knowledge concerning the "laws" of the Spirits' action.

Perhaps most of the neglect of this doctrine of the Baptism of the Holy Spirit has resulted from this lack of scientific explanation. On the one hand there have been those who looked upon the Spirit as a machine, or a force to be used regardless of subjective conditions, as illustrated in Simon Magus. The other extreme is the mystical which makes it all God's work independent of anything man can be or do.

In the inner shrine of the human spirit everything is done beneath a vail not yet rent in twain; the projecting handles of the ark of the testimony may be outlined, and the tinkling bells upon the officiating High Priest assure us that God is present before the Mercy Seat:—yet none of these precious things can be seen.

Church history contains abundant warnings against over-theorizing upon mysteries not yet revealed. In all ages the least spiritual of the "clergy" have been noted for their formal devotions, and Jesuitism, which is wholly political, began in a sincere imitation of Pentecost. But counterfeits are evidences of real value in the genuine.

How then must men wait for the Spirit? Evidently in like manner as did the Apostles.

Humility was the first element of their "waiting." As Jesus was about to ascend his disciples—who all along had privately counted on positions of honor in Messiah's Kingdom—asked him whether he should establish that kingdom at once. His answer amounted to a humiliating rebuke when he said "It is not for you to know." With this he left them, and their crestfallen hopes impelled them to assemble in that private upper-room for prayer.

Conceit in our own abilities, and even, like Peter, in our own sincerity, puts us psychologically out of reach of the Spirit. Indeed such conceit is virtually insulting to God, for it is always accompanied with a practical denial

of this "Promise of the Father." Such ministers dare not deny the doctrine, but they either confine it to the time of the Apostles, in contradiction to the testimony of history, or else they issue a manifesto to the Spirit like this:—"If thou wilt use my customary plans, and powers, then come, otherwise I shall do this work myself." Is there any wonder that no Baptism with the Spirit is experienced?

For God's service, not for man's pleasure the Holy Spirit is bestowed. Humility that makes a proud Saul ask "What wilt THOU have me to do," is the prime essential to this Baptism. Water-baptism has served many a hypocrite, but Spirit-baptism never. On Pentecost Peter might have been tempted to exult over the 3,000 souls converted, had he not already passed through the valley of humiliation. Stephen, filled likewise with the Holy Ghost, received 3,000 stones, with however the vision of Jesus added! John Baptist, full of the same Holy Ghost, had to see his popularity diminish until that greatest of Evangelists was forgotten in Machaerus.

Preachers must therefore be truly willing to do or to suffer anything that the Spirit may require. He will make everyone say and do what is not pleasant, what will require great moral courage, and sometimes entail the loss of friends, honor, money, and life itself. Much that was carefully "prepared" will be omitted from the sermon under His guidance. Any preacher who expects selfish gain by this Baptism will never experience it—he will have "neither part nor lot in this matter." God always resisteth the proud and giveth grace to the humble.

Dependence upon God alone is the second element of this "waiting." Preachers must feel the absolute necessity of God's assistance in their work: not a theoretical belief therein, but a real consciousness of need. Gideon's Band of 300 separated to God was vastly stronger than the unconsecrated thousands. Churches to-day rely upon their clockwork "Revivals" which are held upon those occasions

when business, farming, or pleasure will least suffer. Here is little real reliance upon God. No experience could be more wholesome than the palpable failure of these spasmodic efforts. Pastors should teach their churches to look to God to send the increase, and not to set for him times and methods of their invention. When pastor and people turn their eyes heavenward, and ask the Spirit to guide, and convict, they will soon feel an utter hopelessness of all human means, which will lead them to confess their sins, bring in the tithes they have purloined, when God will open the windows of blessing. To be a Prince with God every Jacob must wrestle in a night of human helplessness.

Prayer is the third element of this "waiting" for the Holy Spirit. Not prayer as usual, but specific, believing, earnest asking for this Baptism. God is more anxious to bestow the Spirit than men are to please their children, nevertheless He is only bestowed upon "them that ask." All preachers cannot yearn to be filled or they would ask and receive.

It is necessary then to cultivate an "ear" for the "still, small voice" for only "he that hath an ear" can hear what the Spirit saith unto the churches. Little by little we become more conscious of this Guiding Presence within and find our prayers literally answered.

A Call is the fourth element of this "waiting." The disciples in that Pentecostal Prayer-meeting had all been called to preach to the world. In a general way every believer is now called to preach. But for the man who essays to stand in the pulpit and proclaim not only the Gospel to sinners but doctrines and duties to believers, a special, definite, conscious, personal call of God is essential. Of course this touches upon a theme of theological contention; but it is also a focal point of power. As the evangelist Whittle has declared "If a man's commission to preach comes from no higher source than the authority of his fellow-men, whatever may be their titles, his words can have no higher power."

Intellectual Sources of Power:-

“Every mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance.”

Channing.

“Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.”

Buddha.

“ Father, I will not ask for wealth or fame,
Though once they would have joyed my
carnal sense :
I shudder not to bear a hated name,
Wanting all wealth, myself my sole defence.
But give me, Lord, eyes to behold the truth ;
A seeing sense that knows th’eternal right :
A heart with pity filled, and gentlest ruth ;
A manly faith that makes all darkness light :
Give me the power to labor for mankind :
Make me the mouth of such as cannot speak ;
Eyes let me be to groping men, and blind ;
A conscience to the base ; and to the weak
Let me be hands and feet ; and to the foolish,
mind ;
And lead still further on such as thy King-
dom seek.”

Theodore Parker.

*CHAPTER X.**ACCEPTABLE WORDS.*

KNOWLEDGE of the words of his mother-tongue might appear a work of supererogation to a preacher. But people are often unconscious of their limited command of language. Dr. Jno. A. Broadus very wittily said, "One's mother-tongue sometimes turns out to be his nurse's tongue."

Because people understand words they foolishly imagine that they use them. It would surprise some educated preachers to have someone check off their vocabulary and show them how meager, inexpressive, and inelegant it really is.

Communications proverbially affect manners, of speech as well as behavior. Daily association with unlettered folk, and the reading of "newspaper English," insidiously influence one's vocabulary unless systematic effort is devoted to its culture.

It is easy to corrupt conversation and it is no difficult undertaking to acquire expressive utterance. Perpetual dictionary is the price of accuracy, but some guide is needed through its mazes.

Our composite English speech contains contributions from every human tongue, all of which are not required in the pulpit. Its chief elements are Saxon, Greek, and Latin, each of these having peculiarities of its own, adapted to particular uses. Greek derivations concern themselves mostly with scientific terms and ideas which the preacher is little tempted to use, so that the vocabulary of the pulpit

contains more Saxon and Latin than anything else.

Latin words are the peculiar temptation of not only the educated who understand them, but of the illiterate preachers as well. Perhaps the reason for this is that Latin derivations "sound big," are very sonorous, general, abstract, may mean anything and therefore cover up a lack of study, and they give a scholarly air or tone to the sermon.

Nevertheless classical words are needed, because such ideas must occasionally come into every sermon. But as a rule these Latin words should be avoided and then their effect when employed will be much enhanced.

Saxon derivatives are manifestly the mother-words of English, and mother-like they convey the dearest thoughts of home, and life, and sympathy, together with ideas belonging to business and society. Theory requires the Classical but practice is dumb without the Saxon. Theology must be expressed in Latin words but Religion speaks through the mouths of our true ancestors. Paul's Epistles therefore abound in Classical derivatives while the Psalms are almost exclusively Saxon. Someone has well said "There is thunder in a Saxon word but only sheet-lightning in the Latin."

Shakespeare, Pilgrim's Progress, Robinson Crusoe, and the most loved poems contain over 90 per cent. of Saxon words, but the English Bible uses a vocabulary almost exclusively Saxon.

What better model could there be for the preacher who seeks "acceptable words" for the pulpit? In the last three hundred years many Bible words have become forgotten and a few changed their meaning.

About one thousand of the most suitable words have been gathered from the Bible which will give any preacher a sufficient vocabulary, and one that will improve his own thinking while it carries his message much more directly and powerfully.

Every day one or more words from this list should be

employed in conversation, whether they come in naturally or not, just to get the tongue accustomed to them, and then the endeavor made to introduce them into the next Sermon, and so on, from day to day until the entire vocabulary has been used. Many of these words will be familiar, but that should not excuse from making use of them by way of special practice. Years of pains-taking might be required for a mastery of this Biblical Vocabulary but it would be time remarkably well spent.

A SCRIPTURAL VOCABULARY.

ABASE	aloof	assign	banded
abate	aloud	assist	to bar
abhor	amazement	assurance	barbarous
abide	ambushment	assuredly	he bare
object	amends	assuage	base
abode	amiable	astonished	bason
abominable	amiss	astray	to bay
abstain	ancestors	asunder	beacon
acquaint	angered	athirst	beast
acquit	anguish	attain	beaten
addicted	apace	attire	beautify
administer	appease	attributed	beckon
admire	appertain	austere	becoming
admonish	approve	avail	bed-chamber
adorn	aright	avenge	bedstead
advisement	arise	averse	befallen
affirm	to arm	avouch	befell
afflict	array	avoid	beforehand
affrighted	arrogant	awe	beforetime
afoot	artificer	BABE	begat
aforehand	ascend	backbiter	beginnings
aforetime	ascribe	bade	beguile
afraid	assault	baken	behalf
afresh	assemble	balances	behaviour
alarm	assembly	balancings	beholdest
allowance	assent	balm	behove

belie	blotted	builded	guest-chamber
belongeth	blown	buildings	champion
beloved	blunt	bullock	to chance
benefactor	blush	burden	channel
bereave	bodily	burdensome	chargeable
beseech	boisterous	burnish	to charm
beset	to bolster	by-way	charmed
besom	bondage	by-word	charmer
bestead	bond-service	CALAMITY	chaste
bestir	booth	caldron	chasten
bestow	booty	a calling	chastise
betake	borne	calm	chastisement
bethink	borrower	captive	to cheer
betimes	bosses	take captive	cheerfulness
betray	bottomless	captivity	cherish
betroth	bounty	carefulness	cherub
bettered	bountiful	carelessly	chide
betwixt	bowed down	casement	chiefly
bewail	brandish	castaway	with child
beware	bravery	cast down	childless
bibber	brawler	cast up	choler
bidden	to breathe	cause	choleric
bide	breed	plead cause	churl
bier	brethren	without cause	ceiled
billows	brink	causeway	circuit
bitterly	broidered	causeless	circumspectly
blackish	to brood	cease	cleanse
blameless	broth	celebrate	cleft
blast	brotherhood	celestial	cluster
bleating	brotherly	censer	coasts
blemish	to bring low	censure	cogitation
blessedness	bring to pass	ceremony	comeliness
blinded	to bruise	certainty	comely
bloomed	brutish	certify	to comfort
blossomed	to bud	to chafe	comfortless
to blot out	buffeted	chamber	commend

commendation	to covet	darkly	deliverance
commodious	to cow	darling	delusion
commonwealth	craft	to dart	demonstration
commonly	craftness	dash	denounce
communicate	crafty	dawn	departure
a compact	craftsmen	day-spring	depose
compacted	crag	day-star	deprive
to company	to crash	deadly	deputed
companions	crave	deadness	deputy
to compass	creature	to deal	deride
compassion	cripple	deals	derision
to compound	to crop	dealing	descry
conform	crossway	dearth	to desert
congeal	cross-road	debase	deserve
consolation	to crown	to debate	desire
to consort	cruel	decease	desirous
constraint	crumb	deceiver	desolate
to condemn	cruse	decently	desolation
contentious	crystal	to deck	desperately
contrariwise	cumber	to decline	despite
conversant	cumbrance	decrease	despitefully
convocation	cunningly	decree	destitute
corpulent	curdled	deem	detain
corrupt	curiously	the deep	determinate
costly	current	defame	detest
costliness	custody	defer	detestable
cottage	custom	defy	device
couch	DAILY	defile	devise
to couch	dainty	defraud	devote
to counsel	dainties	degenerate	devoted
to countenance	dale	delectable	devour
countervail	damage	delicacy	devout
countryman	damsel	delicately	dial
courteous	dandle	delicious	differ
to covenant	to dare	delights	differences
covert	darken	delightsome	difficult

diligence	eldest	extinct	to ferret
diligent	emboldened	extol	fervently
dim	encamped	extortioner	fetch
diminish	endanger	extremity	fetters
dine	endow	eye-service	few
disallow	endued	eye-witness	not a few
disannul	engrafted	to eye	fidelity
discern	enjoin	to FACE	fierce
discerner	enrich	face-to-face	fiery
disciple	ensnare	factions	in a figure
discipline	ensue	fain	figured
disclose	entangle	fainthearted	filthiness
discomfiture	environ	faithful	fine
discreetly	errand	faithless	a finer
disdain	eschew	fallow	fining
disfigure	espied	falsify	finisher
to disguise	espouse	familiars	firebrand
disperse	espousal	famish	firstling
display	esteem	famous	fitly
displeasure	estranged	to fare	flakes
disposed	eventide	farewell	flanks
dispossess	evermore	to fashion	flash
to dispute	evidences	to fathom	flay
disquiet	exaction	fatlings	flee
dissemble	exactors	fatted	fleshly
dissention	exalt	faultless	flinty
dissimulation	excel	faulty	floods
divers	execration	favoured	foal
doleful	execute	feathered	foaming
dominion	exempt	fee	fodder
dote	expedient	feebleness	foes
doubtless	expel	feign	folden
dungeon	expire	feignedly	folk
dwelling	exploits	fellow-helper	folly
an EARNEST	expound	fellowship	foot-breadth
elder	expressly	fens	footed

footsteps	to gender	wise-hearted	loins
forasmuch	gladness	INHABIT	loosen
forbear	glean	inhabitant	to lop
forbid	glistening	inheritance	lot
forecast	glitter	JANGLING	loathe
forefathers	glorious	journey	lowly
forefront	to glory	journeyings	lowliness
foreknow	gnash	joyous	lukewarm
forepart	godward	KINDRED	lucre
farests	goodly	kine	lurk
foretell	goodliness	kinsfolk	lusty
forewarn	gorgeous	kinsman &c	MADMAN
forsake	graciously	LACK	madness
forswear	graven	lad	magnify
forthwith	greet	laden	maid
fortify	grievous	lament	maiden
fortress	guest-chamber	lamentable	maimed
forwardness	guile	landmark	malefactor
to foul	HABITATION	languish	malice
foundations	habitable	largeness	malignity
founder	to hail	lavish	man-servant
fountain	hallow	lean	manslayer
fourfold	to halt	lean-fleshed	manifold
foursquare	at hand	leaven	mankind
fourscore	handbreadth	leeks	mariner
fowls	handmaid	legion	mart
fowler	handwriting	lesser	marvel
fragments	haply	lewd	marvellous
frail	happy	like-minded	mastery
friendship	haughty	to liken	meadow
to further	haven	likeness	meddle
furthermore	havoc	likewise	melody
GAINSAY	heal	lineage	memorial
garments	hearken	lion-like	merry
to garner	faint-hearted	lofty	merrily
garnish	tender-hearted	loftiness	mid-day

mincing	overpast	premeditate	renew
mindful	overplus	presume	renounce
mire	overshadow	pretence	repay
mirth	oversight	to profane	replenish
mischievous	overspread	progenitors	reproach
mock	overturn	prognosticate	reputed
moisture	overwhelm	provocation	requite
mollify	PACIFY	prudent	residue
molten	palsy	purloin	respite
morrow	partaker	pursuit	restitution
morsel	pathway	QUAKE	retire
mortal	penury	quicken	riddance
murmur	peradventure	to quiver	rigor
to muse	perilous	RAGE	ringleader
NARROWLY	perish	to rail	riotous
nativity	pernicious	raiment	rites
negligent	perplexity	rashly	ruddy
neighbor	pertain	ravening	rudiments
nethermost	perverse	ravenous	to rue
newly	pestilent	ravishing	to ruin
nigh	physician	reaper	rumour
noontide	piety	rebuke	SAFE-GUARD
nourish	pilgrimage	recall	salutation
nourishment	pit	reckon	salute
novice	pitiful	recompence	sandals
nurture	platter	reconcile	satiate
OFFENCE	plead	to record	scent
offspring	plenteous	recount	sea-faring
oft	plentiful	redound	a seer
oftentimes	pollution	refrain	seldom
openly	ponder	refresh	self-same
outcast	posterity	refuge	sepulchre
out-goings	pottage	refuse	servile
outstretched	portray	rehearse	servitude
outwent	prance	remedy	shambles
overmuch	pre-eminent	remorse	shipping

shrine	supplant	thither	undefiled
shroud	suppliant	thitherward	unfeigned
similitude	supreme	thongs	unloose
sincere	surety	threaten	unmindful
singleness	surfeit	threefold	unsavoury
situate	surmise	threshold	unspotted
slayer	surplus	thrice	untimely
sleight	swerve	throng	untoward
slothful	swift	tingle	unwittingly
sluggard	swoon	tinkle	upbraid
sluices	symphony	token	usurp
slumber	TALE-BEARER	tolerable	to utter
smite	tarry	torch	utterly
sojourn	taskmaster	tortoise	uttermost
solace	tatter	totter	VAIN-GLORY
solemnity	tempestuous	traffic	vainly
solitary	temporal	trample	valiant
sparingly	to tend	tranquillity	variance
sparkle	tender	traversing	vaunt
spicery	tender-hearted	treacherous	vehement
spokesman	terraced	tread	vehemently
stature	terrestrial	treasure	venerable
stealth	testator	treasure-house	vengeance
steadfast	testify	to trespass	venom
storehouse	testimony	troublous	venture
stout-hearted	thankworthy	truce	verify
straightway	thence	tumult	verity
stricken	thenceforth	tutor	vestments
strife	thereabout	twig	vesture
stripling	thereon	two-fold	vexation
succour	thereout	UNACCUSTOMED	to vex
suffice	thereto	unadvisedly	victuals
sumptuously	thereunto	unawares	to view
to sunder	thereupon	unblameable	vigilant
superscription	therewith	uncomely	vigour
to sup	thicket	unction	vintage

violate	water-springs	wholesome	worthily
violet	wavering	whomsoever	wrangling
viper	to wax	whosoever	wrath
virgin	wayfaring	wideness	wrathful
vocation	way-marks	wiles	wreathen
void	weapons	anywise	to wrest
to vow	weariness	withdraw	wretched
voyage	weighty	withstand	wrinkle
WAFER	welfare	wittingly	wrought
wail	well-spring	wizard	wroughtest
wallow	whence	woe	YEARN
to wanton	whensoever	woeful	yesternight
ware	whereabouts	wondrous	yokefellow
wares	whereto	wondrously	yonder
warfare	wherewith	was wont	youth
watchful	wherewithal	woof	youthful
water-brooks	whirl	workfellow	ZEAL
water-course	whither	worth	zealous
water-flood	whithersoever	worthy	zealously

*CHAPTER XI.***THOUGHT CULTURE.**

LANGUAGE is an exponent of thought whose symbols consist of words. "Thy speech bewrayeth thee" expresses a philological truth like that other deep saying of Scripture "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Even Confucius was keen enough to perceive that "Words are the voice of the heart;" or as formulated less poetically by Addison in the *Spectator*, "Words are the transcript of those ideas which are in the mind of man."

Word Culture then is thought-culture. Instead of using the dictionary simply to be understood, like travelers in a foreign land, the preacher must look upon each word as a tiny treasure-box of precious thought. It should be studied carefully until the combination is acquired which opens to reveal its innermost ideas.

A blunder most common amongst the educated who really know better, regards the letter more important than the spirit. But the spirit of language is its life. "While I was musing the fire burned" say the scientifically exact scriptures.

Talleraud, or some representative of a superficial age and an empirical philosophy, said that language was intended to conceal thought. English scholars might not accept that *mot* who nevertheless as greatly misapprehend the nature of verbal expression. It frequently takes years to open the eyes of educated preachers to facts that are axiomatic to the rest. Consequently the sermons of such

apprentices abound in words; thoughts dwarfed and deformed weighted down with rhetorical adornments; wit, rhythm, antitheses, and especially artificial sentences called "periods" make up for doctrine, argument, and power. A false taste for these weaknesses selects literary models of the same character, and eschews what is simple, direct, true, and powerful. Experience uncovers the error, but often when habits have been so fixed that no improvement is possible. Mere "Rhetoric" is like those artistically arranged bones in the Roman Catacombs, whereas Language should be living thoughts, grouped perhaps, but acting spontaneously from their living soul within.

Words Contain Thoughts—whether so employed or not. Just as some foreign word, say Chinese, whose meaning is unknown, might be tossed about like a shuttlecock, so heirlooms of the rich legacy of our vernacular are used ignorantly as the mere playthings of conversation. A college-mate owned a watch that had been long in the family but was abused until it ceased to run. When taken apart and put in order it was found to be an excellent time-piece with a tiny music-box concealed to strike the quarters. It would likewise astonish any pastor who has used his dictionary only to discover "meanings," to take each word to pieces, examine its innermost design, and discover the wealth of beauty it has brought to him from a forgotten ancestry.

Ordinarily men think in words, and therefore the limits of their thinking must be bounded by their verbal knowledge. Here again the same cause of self-deception mentioned in the previous chapter has to be avoided. Words employed by others in voice or print are understood because of the "context," or other accompanying explanations. But in the pulpit all of the words used proceed from present knowledge or ignorance—an opposite exercise of language and the most necessary to cultivate.

Our Own Words then affect our thinking, not those

we read or hear. Every word thoroughly understood opens up new thought-cells, so to speak, in the brain, as a consumptive's lung may be opened up and healed. The previous Chapter provided the words, but the dictionary and common-sense must extract their thoughts.

Every good dictionary gives the genealogy of words; what ancient family of languages they sprang from, and what alliances were made in their ancestry; all of which is essential to a possession of their family treasures. Books of Synonymes, Brewer's Phrase & Fable, and many other works will prove more practically helpful than a whole "education" is to some.

The mind must be trained to unlock every word, enter, examine it critically from the inside, and keep the key so as to have free access at all times. No cathedral window locks so different outside and inside as the humblest word so regarded.

Literary tyros look upon language from the exterior and their work is what cultured Hamlet superciliously termed "Words, words;" masters ever enter the inner shrine of speech and there burn the incense of votive thought.

Thoughts precede Words. Disraeli declares "There is an Art of Thinking," which modern Psychology is beginning to formulate. Until recently it was supposed that thoughts were inseparable from words: but the discoveries of brain-centers has proved conclusively that thought is independent of and precedes expression, though they are practically simultaneous.

Pedantry, bombast, and over-wrought "rhetoric" have here the explanation of their weakness, since they depend upon words instead of thoughts, using language improperly which acts injuriously upon the brain. Really such a perversion of speech amounts to hypocrisy because it is an intentional exaltation of appearance above reality, a greater regard for effect than truth, for reputation than character.

Which Shakespeare ridiculed by saying "What a spend-thrift is he of his tongue," and called forth this more dignified irony of Ovid "The workmanship surpassed the materials."

Perhaps the chief cause of this reprehensible habit is a strange desire to please the more literary hearers. A very limited experience should expose the absurdity of this practice. People of judgment incline to simplicity of language (which demands depth of thought) in exact proportion to their true scholarship, and they are least pleased with those very means employed by the "rhetorician" for their approval.

"What was said of Lyman Beecher, "He préaches so simply that you feel you could have said it all yourself," is a universal characteristic of scholarship. Simplicity and thought are the Damon and Pythias of expression. When words are the prime essential they will emphasize their presence; but when thought is the object its words will modestly retire.

Scripture contains the best illustrations of thought happily married to speech. In it we see at once the simplest language and the profoundest ideas. When will Preachers learn this elementary lesson? the veriest alphabet of preaching-power!

Thoughts must Select Words. Instead of using words because they may convey a certain meaning, or because they are familiar, or because they sound well, the preacher who desires to wield the power of speech must compel himself to select words entirely by their thoughts. Of course the knowledge or ignorance of the hearer must be regarded, though even then an unknown word correctly used may reveal its exact meaning to the most unlettered. Words are carelessly made use of in ordinary conversation because shallow thinking suffices for the street, and often for the parlor. In the pulpit, ideas of the deepest significance must be displayed for which the ordinary vocabulary

of society will not suffice. Gossip, "small-talk," and even the language of trade, require so slight linguistic ability that one may learn this much of any foreign language in a week, who would not pretend to preach a sermon on so limited a capital. Yet thousands are struggling in this very attempt and wonder why preaching is so ineffective and withal so difficult!

Knowledge therefore of doctrines is not sufficient but there must be also knowledge of the words employed, whether few or many; which is Thought Culture.

A vocabulary must be like an immense orchestra in which each word, like every instrument, has been independently studied to ascertain its peculiar powers and limitations of expression, and a mastery gained over it that places its most beautiful and powerful capabilities at instant disposal. If an Oratorio were to be rendered by performers who knew no difference between violin and viola, oboe and clarinet, piccolo and flute, trombone and tuba, and whose skill depended on "instinct" gained from watching others play, with perhaps a little "tooting" in fun, the conditions would be precisely what is seen so commonly in the pulpit with regard to language.

Words are Not Identical although some words have been so corrupted that practically they now mean the same. Whenever many words convey a single meaning it is a symptom of impoverished brain. Since we are limited in our thinking to the powers of expression we command every single word mastered opens up additional thought-cells in the brain. But not the words we think we know, only those that we can prove to know thus enlarge our abilities and become elements of real power.

The brain is so constituted that it adapts itself to new circumstances. Every item of information affects the brain, and any new vessel of expression will soon find a cargo. Instead of word-study being childish it is therefore most judicious and necessary. The dictionary is the dockyard,

not the toy shop, from which may be obtained day after day flotillas that have served the world's greatest thinkers and will endure for future centuries.

Every Word needs Study. As its spelling has been mastered just so must its meaning be acquired. Incorrect spelling may serve limited purposes, as indefinite notions of words often accompany sincere efforts: but there is far more need for the meaning than for the spelling of a word being mastered by the preacher whose language is for the ear rather than the eye. Any man who strives to spell and pronounce correctly is self-pledged to think correctly in his use of words.

A few minutes daily will accomplish this if devoted to the comparison of words with frequent reference to dictionaries and other books. Any person unaccustomed to such study will at first find it burdensome, but soon a new delight will come until nothing could supplant the habit.

The exercise consists in discovering *the precise meaning* of each word, not hastily supposing that this meaning is already familiar. So many words are used figuratively and technically that their true meaning is nearly obliterated; while we may not always reinstate such words yet an exact knowledge of them makes our own thought-images more distinct, and our technical notions more correct.

Dictionaries have perverted the linguistic habits of the public by arranging words alphabetically instead of according to their meanings.

Thought Culture therefore calls for a good habit to offset this tendency. In making use of the method suggested below, the Outline, and all the *words in Italics*, should be reviewed thoughtfully every day, until *the mind learns to think thoughts before it examines words*.

For suggestion only, and purposely left meager, the first division has had these type-words discriminated, that the shades and progressiveness of their thoughts might be outlined. After such a fashion, though more thoroughly, every

type-word should be studied before its accompanying words are considered. For until the *exact thought* intended is clear to the mind mental training is not possible.

Every type-word (printed in *Italics*) is followed by other words of a similar or opposite meaning. These words are not arranged in any order, but serve as suggestions of the way to study miscellaneous words as called up by the brain. All of these practice-words should be separately investigated and compared: their primitive meanings, and most suitable usage discovered until the value of each word will be apparent.

THOUGHTS ORIGINATED INTERNALLY.

FIRST, BY THE INTELLECT.

I Thought Itself.

- 1, Preparatory Mental Action.
- 2, Mental Action in Progress.
- 3, Ideas Contemplated.
- 4, Thought Resulting from these Processes.

II The Expression of Thought.

SECOND, BY THE SENSIBILITIES.

I General Sensibilities.

- 1, Concerning Reputation.
- 2, Concerning Taste.
- 3, Prospective Sensibilities.
- 4, Momentary Sensibilities.

II Social Sensibilities.

- 1, Of a Selfish Tendency.
- 2, Of an Unselfish Tendency.

III Ethical Sensibilities.

- 1, Relating to Character.
- 2, Relating to Obligation.

IV Religious Sensibilities.

THIRD, BY THE WILL.

I Acting by Itself.

II Acting with Others.

THOUGHTS ORIGINATED EXTERNALLY.

FIRST, BY MATTER.

I Organic, or Living.

- 1, Concerning Life Itself.
- 2, Concerning Sensations.

II Inorganic, or Without Life.

- 1, Fluids.
- 2, Solids.

SECOND, BY SPACE.

I General Notions of Space.

II Space Outlined.

III Space Limited.

IV Space Traversed.

THIRD, BY ABSTRACT IDEAS.

Being, Relationship, Quantity, Number, Order, Change, Cause, Time.

LIST OF WORDS FOR THOUGHT-CULTURE.

—O—

THOUGHTS ORIGINATED INTERNALLY.

First, By the Intellect.

I. THOUGHT ITSELF.

Preparatory Mental Action.

Curiosity [something soon to be thought about but not yet known] Inquisitive, interested, suspense, stare, pry ; and the opposite ideas, Indifferent, impassive, etc.

Attention [a more definite expectation] Heed, regard, care, mindful, watchful, scan, scrutiny, absorbed ; and the opposite ideas, Preoccupied, engrossed, dreamy, confused, perplexed, distracted, etc.

Inquiry [a definite idea but questions are needed about details] Question, investigate, study, sift, challenge, cross-examine, catechise, probe, trace, agitate, unearth, reconnoitre ; and the opposite notions, Answer, retort, rejoinder, rebuttal, solution, etc.

Comparison [what has been learned is now placed alongside other ideas.] Collate, contrast, confront, identify,

Mental Action in Progress.

Expectation [some notion of what is about to be considered] Anticipation, prospect, vista, foresight, sanguine, hope, calculation, hypothesis, impending; and the opposite ideas, Unaware, surprise, shock, blow, stun, exceptional, disappointed, etc.

Imagination [painting the unknown details by the hand of fancy] Originality, inspiration, conceit, dream, reverie, romance, chimera, rhapsody, vagary, illusion, fabricate, improvise, coin, etc.

Idea [the expected details are here filled in by facts, not fancies.] Notion, perception, apprehension, conception, impression, theory, point-of-view, matter, topic, theme, etc.

Thought [a related group of these ideas whether supplied by fact or fancy] Image, notion, sentiment, etc.

Reasoning [comparing various groups of related ideas] Analysis, synthesis, logic, debate, polemics, discussion; and the opposite notions, Intuition, presentiment, perversion, evasion, fallacy, quibble, specious, groundless, etc.

Memory [thoughts not present are pictured, not by guess but knowledge] Reflect, repeat, ruminate, reminder, retrospection, indellible: and the opposites, such as Oblivion, etc.

The Contemplation of Ideas.

Supposition [Ideas that are not yet known] Assume, guess, conjecture, speculate, suspect, divine, assume, propound, postulate, etc.

Possibility [Ideas whose various limits are known] Conceivable, practicable, perhaps, compatible, potentiality, and the opposites, Unreasonable, incredible, visionary, absurd, hopeless, etc.

Probability [Ideas whose tendencies are discovered] Plausible, reasonable, credible, color, semblance, likelihood; and opposites, like Unfavorable, rare, etc.

Certainty [Ideas that are fully known] Positive, trustworthy, infallible, official, assurance, inevitable, unqualified,

decide ; and opposites, like Doubt, uncertainty, ambiguous, precarious, maze, vague, vacillate, etc.

Thought Resulting from these Processes.

. *Assent* [somewhat indifferent] Admit, grant, concur, approve, avow, acquiesce, ratify, unanimity ; and the opposites, like Differ, demur, protest, repudiate, recant, schism, etc.

Belief [take a personal interest] Credence, confidence, trust, faith, rely, depend, presume, opine, deem, warrant ; and opposites, like Doubt, scruple, skeptical, incredulous, suspect, etc.

Knowledge [independent reasons, beyond personal interest] Insight, glimpse, recognize, perceive, familiar, judge, science, proficiency, erudition, skill, experience ; and opposites, like Ignorance, smattering, shallow, affectation, etc.

Discovery [suddenly stumble upon the object of search] Detect, trace, fathom, educe, clue, solve, unearth, ferret, elicit ; and opposites, Conjecture, assume, bias, hobby, blunder, partial, conceited, credulous, etc.

II. THE EXPRESSION OF THOUGHT.

Literal, plain, unvarnished, simple ; or the opposite, Figurative, metaphorical, trope, imagery, typify, parabolic, allude, adumbrate, etc.

Publication, herald, advertise, blazon, promulgate, report, divulge, transpire, betray, avow, reveal, unmask ; and the opposites, Conceal, taciturn, mystery, etc.

Information, account, tell, instruct, hint, cue, insinuate, advise, prompt, coach ; and the opposites, Screen, disguise, smother, hoodwink, reticence, etc.

Affirmation, allege, predicate, aver, depose, avouch, contend ; and the opposites, Deny, repudiate, rebut, disown, retract, abjure, abnegation, etc.

Veracity, probity, guileless, trustworthy, ingenuous, frank, artless, sincere, candor, fidelity ; and their opposites, Guile, duplicity, quibble, equivocate, plausible, cant, quack, jesuitism, simulation, etc.

Second, By the Sensibilities.

I GENERAL SENSIBILITIES.

Concerning Reputation.

Repute, glory, honor, distinction, fame, notoriety, celebrity, popularity, eminence; and, *Disrepute*, debase, abject, obloquy, opprobrium, ignominy, stigma, slur, vilify, eclipse, etc.

Boasting, exult, elated, jubilant, crow, vaunt, bluster, swagger; and, *Modest*, bashful, reserved, diffident, shy, coy, unostentatious, demure, etc.

Pride, conceit, egotist, prig, pert, cox-comb, imperious, consequential, supercilious, strut, stately, dignity, haughty; and *Humility*, meek, lowly, dumb-founded, downcast, crestfallen, confused, etc.

Concerning Taste.

Ridicule, derision, banter, chaff, badinage, butt, dupe, irony, travesty, satire, caricature, mockery, scoff, disrespect, derision, etc.

Fashion, style, vogue, custom, conventional, punctilious, decorum, demeanor, breeding, polished; and, *Odd*, queer, absurd, droll, extravagant, fantastic, eccentric, grotesque, etc.

Taste, æsthetics, connoisseur, artistic, dainty, classic, unaffected, chaste, refined, culture; and *Vulgar*, coarse, gross, rude, awkward, shocking, uncouth, indecorous, slang, gaudy, tinsel, snob, slattern, barbarous, etc.

Beauty, elegant, grace, handsome, comely, shapely, superb, becoming, inviting; and, *Ugly*, deformed, blemish, homely, hideous, etc.

Prospective Sensibilities.

Indifference, cold, apathy, reluctance, neutral, listless, lukewarm, satiated, fulsome, loathe; and, *Eager*, longing, mania, votary, devotee, avidity, zeal, relish, etc.

Caution, prudent, politic, guarded, shy, chary, vigilant, discreet; and, *Rash*, impetuous, presumption, temerity, etc.

Hope, enthusiasm, optimistic, elated, buoyant, auspicious, trust, reliance; and *Despair*, forlorn, despond, pessimist, dejected, etc.

Momentary Sensibilities.

Regret, deplore, bewail, rue, mortified, lament, repine; blue, chafe, etc.

Weariness, lassitude, fatigue, irksome, tedious, monotony; and, *Entertained*, recreation, solace, diversion, fun, enlivened, etc.

Pain, ache, smart, sore, trouble, fret, grief, sorrow, distress, pang, agony, torture, wince, chafe, sink, etc.

Pleasure, enjoyment, rapture, felicity, exstacy, bliss, glad, gratified, satisfied, ravished, etc. .

Contentment, peace, serene, resigned, reconciled, complacent; and, *Blue*, glum, sour, grumble, critical, restless, exacting, etc.

II SOCIAL SENSIBILITIES.

Of a Selfish Tendency.

Envy, covet, rivalry, invidious, etc.

Jealousy, suspicion, jaundiced, etc.

Revenge, retaliate, vindicate, rankle; and, *Pardon*, condone, excuse, conciliate, etc.

Courtesy, polite, affable, urbanity, suavity, amiable, gallant; and, *Boor*, vulgar, saucy, impudent, etc.

Friendship, hearty, cordial, familiar, sympathy, partial, crony, partizan; and, *Foe*, opponent, hostile, cool, alienated, estranged, etc.

Gratitude, obligation, acknowledge, beholden, thankful, etc.

Love, fondness, regard, admire, tender, infatuated, cherish, fascinate, dote, enamor, charm; and, *Hate*, detest, aversion, animosity, grudge, pique, estranged, etc.

Of an Unselfish Tendency.

Pity, compassion, forbearance, clemency, lenient, relent; and, *Harsh*, cruel, pitiless, inexorable, etc.

Benevolence, charity, indulgent, kind, considerate,

unselfish; and, Caustic, surly, malice, uncharitable, persecute, etc.

Philanthropy, humane, generous, patriotic, public-spirited, cosmopolitan; and, Morose, cynical, egotistic, etc.

III ETHICAL SENSIBILITIES.

Relating to Character.

Selfishness, egotism, mean, illiberal; and, Noble, generous, magnanimous, etc.

Innocence, spotless, guiltless, harmless, pure, irreproachable; and, guilty, culpable, criminal, blemish, lapse, indiscretion, etc.

Virtue, integrity, rectitude, exemplary, sterling, merit; and, Vicious, loose, unprincipled, dissolute, incorrigible, etc.

Probity, integrity, rectitude, principle, conscientious, just, loyal, trustworthy; and, Insincere, deceit, treachery, fraud, shuffling, etc.

Relating to Obligation.

Right, equity, privilege, title, claim, sanction, fit, reasonable; and, Violate, exaction, infringe, usurp, spurious, invalid, etc.

Duty, allegiance, obligation, ethics, casuistry, amenable; and, Neglect, renounce, transgress, exempt, exonerate, license, etc.

IV RELIGIOUS SENSIBILITIES.

Reverence, honor, respect, esteem, homage, venerate, revere, hallow, etc.

Piety, goodness, holiness, sanctity, saintly, humble, etc.

Worship, adore, devotion, devout, prayer, prostration, etc.

Third, By The Will.

I ACTING BY ITSELF.

Caprice, wayward, fitful, whim, fancy, fad, crotchet, inconsistent, etc.

Willing, docile, tractible, ready, genial, fain, incline, etc.

Choice, select, prefer, espouse, option, alternative, adopt, glean, etc.

Resolve, determine, decide, firm, manly, backbone, inflexible, pluck, stability, etc.

Perseverance, persist, plod, constant, patient, stamina, indomitable, etc.

II ACTING WITH OTHERS.

Laxity, anarchy, misrule, license, unbridled, etc.

Authority, rule, mastery, control, coerce, extort, dictate, aristocracy, stringent, prerogative, etc.

Obedience, compliance, submissive, faithful, loyal, resigned, passive, etc.

Opposition, antagonism, conflict, obstruct, stem, rival, emulate, hinder, etc.

Promise, attempt, undertake, assure, pledge, endorse, guarantee, oath, etc.

Conditions, terms, compromise, bargain, stipulate, etc.

Consent, comply, yield, embrace, approve, acquiesce, etc.

THOUGHTS ORIGINATED EXTERNALLY.

First, By Matter.

I ORGANIC, OR LIVING.

Concerning Life Itself.

Vitality, animation, existence, revive, etc.

Organization, bioplasm, protoplasm, fossil, etc.

Vegetable, flora, plant, tree, shrub, rural, rustic, arbor, sylvan, etc., etc.

Animal, fauna, beast, brute, game, cage, fold, pastoral, etc., etc.

Man, ethnology, human, moral, person, folk, swain, nymph, nation, etc., etc.

Concerning Sensation.

(a) Sensations in General.

Insensibility, callous, numb, dull, obtuse, blunt, paralyze, etc.

Pleasant, sensual, luxury, revel, voluptuous, regale, etc.

Painful, ache, spasm, throb, sting, tweak, gall, raw, excruciate, etc.

(b) Sensations of Touch. ..

Numb, dead, callous, impalpable, intangible, insensible, etc.

Cold, chill, shiver, chatter, shudder, bleak, inclement, piercing, keen, tepid, congeal, ague, etc.

Heat, fervor, fever, glow, swelter, reek, smoulder, parch, thaw, sultry, sear, etc.

(c) Sensations of Taste.

Taste, flavor, savor, relish, gusto, etc.

Insipid, tasteless, flat, stale, vapid, etc.

Sweet, luscious, honied, delicacy, etc.

Pungent, strong, sharp, biting, spicy, condiment, seasoned, etc.

(d) Sensations of Smell.

Smell, odor, scent, effluvium. etc.

Fragrant, aroma, perfume, incense.

Fætid, stench, taint, foul, noisome.

(e) Sensations of Sound.

Sound, noise, tone, resonance, echo.

Deaf, inaudible, muffled, stifled, lull, damper, stunned, etc.

Silence, mute, still, quiet, hush.

Loudness, noise, din, roar, roll, piercing, bellow, boom, etc.

Resonance, ring, reverberate, peal, rumble, hum, clang, etc.

Melody, tone, pitch, scale, key, air, phrase, passage, unison, ballad, etc.

Harmony, chords, chime, modulation.

(f) Sensations of Sight.

Light, glow, glint, halo, shimmer, lustre, twinkle, sheen, flash, blaze, etc.

Blind, wink, avert, dazzle, etc.

Dark, dusk, eclipse, shade, extinguish.

Invisible, obscure, indistinct, latent, lurk, veiled, blurred, ambush, etc.

Appearance, expose, loom, vista, phase, guise, ostensible, manifest, etc.

Opaque, fog, cloud, film, etc.

Transparent, translucent, diaphanous, limpid, crystal, lucid, etc.

Color, hue, tint, dye, stain, etc.

White, achromatic, pale, neutral, bleach, wan, ghastly, hoary, snowy, ivory, pearly, alabaster, etc.

Variegated, rainbow, iridescent, peacock, chameleon, mosaic, plaid, etc.

II INORGANIC, OR WITHOUT LIFE.

Fluids.

Vapor, gas, air, gust, gale, cyclone, monsoon, sirocco, tornado, pneumatics, ærostatics, etherial, volatile, ventilate, respire, breathe, waft, gasp, exhale, etc.

Moisture, steam, dew, damp, humid, dank, sodden, aqueous, foam, froth, percolate, effervesce, perspire, reek, etc.

Liquid, ocean, river, etc., solution, infusion, tincture, menstrum, melt, dissolve, rheum, serum, lymph, douche, gargle, trickle, duct, pore, etc.

Oil, lubricate, anoint, unction, lather, liniment, grease, cream, etc.

Pulp, paste, dough, curd, poultice, gum, viscid, gluten, wax, slime, ooze, clot, etc.

Frozen, congeal, frigid, iced-cream, refrigerate, chilled, ice, sleet, flakes, etc.

Solids.

Rarity, thin, subtile, tenuous, volatile, sublimated, etherial, incorporeal, etc.

Palpable, tangible, particle, grit, pulverized, smooth, consistence, etc.

Hard, elastic, brittle, dense, rigid, callous, crystallized, horny, vitrified, etc.

Tenacity, tough, malleable, ductile, cohesion, etc.

Tortion, twisted, gnarled, flexible, etc.

Weight, gravity, ponderous, massive, unwieldy, cumber, poise, load, etc.

Texture, fabric, stuff, tissue, grain, staple, web, film, structure, etc.

Second, By Space.

I GENERAL NOTIONS OF SPACE.

Space, expanse, scope, range, compass, infinity, ample, vast, abyss, etc.

Region, sphere, area, realm, zone, arena, domain, pale, plot, etc.

Situation, locality, position, site, aspect, lodge, anchorage, etc.

Spot, niche, place, nook, point, etc.

II SPACE OUTLINED.

Shapeless, unhewn, rude, rough, rugged, etc.

Distorted, warped, mutilated, awry, grotesque, defaced, bloated, grimace, etc.

Shapely, symmetry, proportion, mould, model, phase, contour, etc.

III SPACE LIMITED.

Outline, contour, profile, figure, form, fashion, feature, coast, margin, etc.

Size, extent, dimensions, expansion, bulk, mass, large, small, etc.

Length, span, line, chain, longitude, radius, foot, inch, etc.

Breadth, latitude, diameter, bore, width, bloated, emaciated, etc.

Thickness, expansion, dumpy, squat, corpulent.

Horizontal, level, flat, plane, etc.

Lateral, width, side, flank, hand, cheek, wing, transept, drift, dexter, sinister, abreast, etc.

Vertical, erect, upright, plumb, rear, elevation, precipice, cliff, wall, etc.

IV SPACE TRAVERSED.

Rest, quiet, calm, repose, stagnation, haven, halt, stationary, etc.

Hang, pendent, dependent, suspend, sling, trail, swing, etc.

Supported, basis, fulcrum, stage, aid, prop, crutch, bolster, maintain, tolerate.

Motion, unrest, wander, slide, shift, glide, roll, dodge, mercurial, cadence.

Direction, course, bearing, aim, tack, circuit.

Rotate, gyrate, whirl, whirr, eddy, dizzy, pivot, spin, wallow, revoke, etc.

Oscillate, rock, wag, swing, toss, flounder, reel, brandish, totter, etc.

Reciprocate, alternate, vacillate. churn, quake, agitate, pulsate, etc.

Propulsion, push, impulse, throw, drive, toss, fling, ejaculate, etc.

Velocity, speed, celerity, nimble, fleet, trip, hie, spurt, languor, saunter, plod, etc.

Third, By Abstract Ideas.

General Ideas of Being.

Inexistence, extinct, void, baseless, phantom, nominal, ideal, fabulous, etc.

Circumstance, phase, posture, terms, status, juncture, crisis, occasion, etc.

State, condition, lot, aspect, mode, guise, constitution, etc.

Substance, essence, fact, truth, actual, entity, tangible, etc.

General Ideas of Relationship.

Dissociated, unrelated, alien, irrelevant, arbitrary, incidental, episode, remote, etc.

Similarity, mate, twin, resemble, affinity, analogy, rhyme, pun, etc.

Agreement, accord, consistent. congruous, relevant,

compatible, germane, pat, congenial.

Uniformity, monotony, invariable, level, even, routine, homogeneous, etc.

Identity, copy, duplicate, echo, ape, mirror, counterfeit, emulate, personate.

General Ideas of Quantity.

Increase, dilate, sprout, redouble, insert, supplement, enormity, surpass, eclipse, paramount, monstrous, etc.

Completeness, whole, total, utterly, exhaustive, thorough, perfect. etc.

Remainder, residue, relic, dregs, stubble, wreck, stump, surplus, sediment, retrench, curtail, abstract, etc.

General Ideas of Number.

Zero, naught, nought, cipher, none, etc.

Unity, odd, unique, sole, secluded, desolate.

Few, rare, scant, thin, reduced, paucity.

Plurality, profusion, host, galaxy, cloud, bevy, teem, multitude, array, numerous.

General Ideas of Order.

Disorder, anarchy, desultory, chaos, maze, complicated, deranged, confusion, etc.

Arrangement, plan, system. organize, classify, graduate, assign, dispose, etc.

Inclusive, embrace, comprise, blend, merge, admit, comprehend, pertain, etc.

Exclusive, winnow, neglect, relegate. except, discriminate, separate, exile, repudiate, etc.

Sequence, continue, succession, subordinate, sequel, train, proximate, etc.

Continuity, thread, gradual, perennial. series, scale. chain, lineage, race, etc.

General Ideas of Change.

Permanence, stable, persist, endure, conservative, intact, bide, obstinate, etc.

Change, caprice, fickle, erratic, plastic, apostate, renegade, lapse, shift, mercurial, versatile, vacillate, etc.

Reversion, return, relapse, recoil, undo, reaction, alternate, revulsion, invert, etc.

Revolution, throe, spasm, explode, convulse, subvert, radical, remodel, unsex, supercede.

Cessation, arrest, period, pause, truce, respite, lull, suspend, desist, arrive, etc.

General Ideas of Cause.

Chance, accident, fate, hap, casual.

Cause, agency, source, origin, germ, etc.

Influence, auspices, import, vantage, etc.

Liability, possible, susceptible, incur, etc.

Tendency, prone, bias, bent, mood, trend, etc.

General Ideas of Time.

Anachronism, untimely, antidote, overdue.

Time, duration, era, epoch, term, moment.

Period, course, step, cycle, age, transient, etc.

Priority, era, eve, premise, dawn, anticipate.

Irregularity, spasmodic, fitful, capricious.

Frequency, habitual, often, incessant, etc.

*CHAPTER XII.**READINESS OF SPEECH.*

MOST people regard the power of extemporaneous speaking as a gift beyond the hope of those not so endowed. Of course individuals show peculiar predilections and hereditary aptitude for certain accomplishments that are difficult to others. But because young Colburn instinctively solved mathematical problems, and Mozart composed harmony at three years of age, must we conclude that music and arithmetic are not to be acquired by proper study?

Extemporaneous speaking is one of the linguistic habits natural to the human brain; like all other habits it may be partly developed by heredity or it can be just as thoroughly mastered by persistent training.

So misleading is the theory of gifts that experience proves it to be nearly false. Very seldom have noted speakers been those whose childhood manifested precocious gifts. Demosthenes merely stands for the entire class whose "gifts" consisted in the most indefatigable perseverance. Genius has occasionally favored some who proved themselves worthy recipients of such endowments; but in every instance they have labored as industriously as though dependent entirely upon their own endeavors.

On the other hand the average boy who comes, perhaps, truly, to believe himself "gifted" is likely to encourage a conceit that removes all possibility of the development which polishes talents into gems of mastery.

Any preacher who can make himself heard and under-

stood is able to develop a satisfactory readiness of utterance. Nothing but mechanical or physical disabilities stand in the way, and it is hardly likely that a person so afflicted would ever be encouraged to enter the ministry. It is safe therefore to affirm that any minister may become an extemporaneous speaker—even age being proved by abundant examples to prove no barrier.

Speaking extemporaneously is a normal action of the faculties, all other modes being artificial, acquired, abnormal, and, all things considered, more difficult.

Free speech is one of the most pleasant of exercises. Children love to talk, as do their elders. People will talk; and though it is a commodity so proverbially cheap they prefer it to anything else. The popularity of Novels, and Plays may be traced to their dialogues. Gossip is prevalent because readiness of speech is universal. There is no difficulty then about the Speech—it is perhaps only too ready.

Readiness of Thought is the actual desideratum: for it is difficult to prevent speech when ideas are abundant.

Preachers who have depended upon writing or other verbal preparation imagine themselves unable to do without such helps. Their minds are actually paralyzed in which condition it were indeed impossible to speak extemporaneously. Various causes lead to this paralysis; such as pride in their correctness of grammar and statement, conceit in their scholarship which attempts themes beyond actual knowledge, timidity as to facing a learned audience and risking a loss of reputation, laziness concerning the much greater personal preparation instinctively recognized as necessary, and uncertainty which always precedes the attainment of a new habit. Now all of these are curable, as they are not facts but feelings, surmises rather than realities. Yet it would not be right, even if possible, to experiment in the pulpit. It is this injudicious attempt that causes ignominious failures, and deters many from gaining what they know would add to the power of their

preaching.

Extemporaneous preaching must be acquired out of the pulpit. When off-hand speeches can be made with considerable ease elsewhere then, and not before, the pulpit may be entered. No practice-work of any kind, elocutionary, literary, or theological, ought ever to be attempted there.

By following the suggestions of this chapter any degree of facility in speech-making may be acquired and much sooner than timid preachers would suppose possible. It is altogether a question of determination. Whoever begins with an earnestness worthy of the end in view, and follows the instructions faithfully, expecting ridiculous failures at first—as in learning to mount a wheel—patiently continuing in well-doing, every such person will eventually astonish his friends with a manifestation of “unsuspected gifts.” Experience pictures many others who will listlessly read these suggestions, and perhaps even make one or two desultory experiments, and then ridicule the whole method as a delusion. Strangely is it true that only mediocrity spurns assistance while talent is glad to employ the humblest means that promise any benefit. Demosthenes showed his greatness in such trifles as speaking with pebbles in his mouth, which modern “geniuses” would ridicule as childish. Daniel Webster, Henry Ward Beecher, and almost every man who has attained oratory, pursued some such simple course of training as the following:—

Set apart a regular time when undisturbed practice may be had, if only for five minutes. Let the first attempts be very easy and brief, but throw into them all the energy and enthusiasm possible. Pay little or no attention to language, voice, gesture, or, until mastery is gained, even truth and consistency of statement. For criticism is the enemy of habit.

At first these speeches should be made in private, either in the woods with trees for audience, or in a room filled with imaginary hearers: but in all cases no intrusion

shall be suspected, and no restraint whatever be laid upon the mind. There must be absolute freedom of mind before there can be freedom of speech.

When sufficient readiness of utterance has been gained it is well to have an actual hearer present, who of course must be someone in full sympathy with the undertaking. Little by little more auditors can be added with profit, who need not be told the purpose of their presence.

From this stage onward the progress verges rapidly toward the pulpit. Prayer-meetings afford excellent opportunity for practice in extemporaneous speech, but care must be taken that it is actually unprepared. Every occasion should be welcomed that demands an exercise of the newly formed habit, and every temptation to refuse or hesitate vigorously subdued.

First, Readiness must be acquired, which is an act of the will overcoming all restraints. Success in the employment of this method demands a constant and increasing pressure to be brought to bear upon every form of mental restraint. Unless the exercises are conducted so as to gradually arouse and conquer this difficulty they are not correctly employed and will prove futile. Of course the very best speeches must be made where no uneasiness is possible; but very soon timidity should be tested and self-control gradually increased until readiness of mind, or self-possession, is perfectly acquired.

Second, Thoughts are essential to extemporaneous address. Not a conceited notion that thought is possessed, but a clear, definite, and conscious impression of the ideas to be employed. Here is the explanation of many pulpit failures. Sentences can be formed, beautiful language employed, and brilliant epigrams introduced along with quotations from every source by men who know as little about the subject as their hearers do after the sermon is delivered:—but this is almost impossible to the extemporaneous speaker from the very nature of the case.

The second object then to be kept in view while employing this system is to form the habit of seeing ideas distinctly photographed in the mind. Consequently the early efforts should be concerned with thoughts that are already familiar and distinct.

Third, Unity of thought is essential to this form of address. Sometimes this unity is apparent, but success demands that it be discovered, and if no unity exists some attempt at generalization must be made. A written speech may be as heterogeneous as dictionary or almanac, but an extemporaneous discourse worthy of the name, must possess at least artificial unity.

The third habit to be acquired is that of seeing not only the various ideas, but quickly divining their common relationship to some single thought.

Fourth, Order is essential to readiness of speech, not necessarily the best order but some arrangement of ideas.

At first any systematic disposal of thoughts will be sufficient, until the habit of "Planning" before speaking is permanently formed.

Gradually more skill in this will develop, especially if the models on pages 111-112 are frequently applied.

Fifth, Enthusiasm is supremely essential. Talking with ease, fluency, and correctness does not of itself deserve the name of extemporaneous discourse because it lacks the soul or spirit involved in that expression. Many good men who could soon learn to do better, content themselves with an unimpassioned, tame, "dry," and falsely termed "conversational" style of address that ought never to be tolerated anywhere.

There is really less Preaching than is ordinarily supposed. It requires no critical ear to detect that much of what passes for preaching does not deserve the name. It might properly be termed lecturing, teaching, reading, drawling, or a poor kind of chanting, but it is not preaching—that living utterance of truth which enkindles heart and brain

and gushes forth spontaneously through eye, and lip, hand, body, and soul in a magnetic stream that carries all opposition before it, or else dashes up in foam against stony unbelief.

The famous Sydney Smith keenly said "The great object of modern sermons is to hazard nothing: their characteristic is decent debility, which alike guards their authors from error and from power. The prejudices of the English have proceeded from their hatred to the French; and because that country is the native soil of elegance, animation and grace, it has become loyal to be stolid and awkward. It is commonly answered to animadversions upon the English pulpit that a clergyman is to recommend himself, not by his eloquence, but by purity of life and soundness of doctrine. But if it is possible for a man to live well, teach well and preach well at the same time such answers are duller than the tameness they defend."

Enthusiasm is the distinguishing feature between those successful preachers who are innocent of learning, and the educated failures. All people have it and use it on occasion, but it may be easily repressed. Frequently the most tiresome preachers are so enthusiastic out of the pulpit as to occasion remark.

Any person who is willing to venture out upon the breakers of enthusiasm may do so, timidity or prejudice are the only obstacles.

Faithful employment of the exercises in this chapter will lead the mind gradually to the shore of enthusiasm. A few exhilarating trials will remove habitual hesitation and make this become a constant experience.

PRACTICAL EXERCISES.

First Stage, the development of Readiness.

SELF CONTROL is the prime element of readiness for any undertaking. There are many degrees of self-control which enables people to credit themselves unduly with its mastery.

. Any friend honest enough to frankly criticise could soon

point out numerous unsuspected habits which call for emancipation of self.

Notice hands and feet; are they controlled entirely by conscious intention, or do they seem to be automatic? While engaged in study is the body passive? if so there is perfect self-possession. But if the chair seems to rock itself, the feet instinctively shake, or pound, the fingers nervously twist, twitch, pull or drum then boasted self-control is no longer master.

One of the first acquirements absolutely indispensable to the preacher who would master his audience is the ability to control himself and the habit formed of compelling every member of his body to wait, like a well-drilled soldier, for orders before acting.

The best exercise for this purpose is that of keeping ABSOLUTELY STILL for a few seconds at a time as frequently as possible. Quickest progress is made in class-drill, by having a bell, or some signal sounded at unexpected moments at which instant everyone must remain DEAD-STILL precisely as they happen then to be—laughing, talking, winking, standing, sitting; straight, bent, twisted; graceful, awkward, or what not. No slightest change of position must be allowed if mastery is the object. The eyes, if closed must remain so without the eye-balls rolling under the lids involuntarily as they will until controlled. Open eyes must not be permitted to change their point of sight, or even their expression, and especially must not wink—though tears roll from them under this unwonted constraint.

Much good practice of this kind is possible in private if self-criticism is sufficiently strict, which experience generally doubts. Wife, sister, or friend can act as critic, or this may be happily used as a parlor "game."

It may be endlessly varied to expose habitual weaknesses in every act and most thoroughly develop self-control.

For instance hold a spirit-level, a circular one if possible, perfectly still in the outstretched hand. A glass filled

to the brim may be carried at arm's length around the room without spilling a drop, gradually increasing the speed as control is attained. Holding a large sheet of paper at one corner without the slightest tremor is an excellent exercise, since it trains the nerves of the thorax and cures what people falsely call "palpitation of the heart," thus removing a disagreeable unsteadiness of voice.

When the nerves have been trained and authority established over the mechanical powers of the body attention may well be turned to other evidences of uncontrol.

Nearly everybody, until taught otherwise, surrenders the will to habits that would be ludicrous were they not so innocently performed. Some people expectorate before saying anything; many others clear the throat or cough at every hard word. Blowing the nose; using the handkerchief on nose, face, or hands; licking the lips; sticking out the tongue; shutting the eyes; shaking the head; rising on the toes; making a favorite gesture; playing with something; drinking water, etc., etc., are but the clanking fetters of noble minds worthy to be free.

Perhaps the most common of all such involuntary habits is that of uttering meaningless sounds. When this is fashionable, as it seems to be in Parliament, and is performed intentionally then it is not a "habit" and can do no injury; it is said that Gladstone stammers in proper good form at Westminster but his tongue is the pen of a ready writer on the hustings.

Habits of life-long standing need some second person to expose them. It-er-would-er er-surprise-er-many a-er-man-er er er-to-er know that he-er er-had-er-any bad habits-er er er-of utterance-er-to-er break. Mimicry is the best Socrates to bring such to their senses, but people are so considerate of clergymen that it is difficult to find a friend faithful enough.

It is not the slovenly delivery that is here objected to, but the barrier it forms to fluent utterance. To be con-

scious of the error is half a cure, the rest consists in a determination to preserve absolute silence until words and phrases about to be uttered are clear when they will enunciate themselves without these stammering accompaniments.

Do not permit the voice to sound without a meaning. If a word or its pronunciation is not yet in the mind these involuntary noises, "er, uh, ah, urah," etc., will only increase the difficulty. Whereas absolute silence in such cases quickens the brain and gradually establishes habits of instantaneous accuracy. To preserve silence in the middle of word or sentence, waiting for the mind to suggest the rest will seem awkward and require the exercise of pluck, which very humiliation acts as a tonic to the brain.

ATTENTION is the second element of Readiness. Soldiers, who stand for the most perfect development of instantaneous obedience, are trained by every command to first of all give "Attention!" Endeavoring to think of several unrelated things at the same time leads to forgetfulness, absent-mindedness, and gradually paralyzes the brain.

Extemporaneous speech calls for an energetic attention to the one thing in hand. Every idea must come so close to the mind's eye as for the time to obscure everything else, which simple act is beyond the reach of persons who have settled habits of desultory thinking.

Any exercises to develop attention will be valuable. A very difficult one is to read, recite, or speak without faltering while others are trying their best to interrupt.

Make it a daily practice to think or write while others are talking, and the highly desirable power of mental isolation will soon be gained. After this there should in like manner be developed the ability to read, write, or think with perfect accuracy and converse on some other topic at the same time. Not only is this possible but a very easy accomplishment.

COURAGE is the third element of Readiness. Fear of some sort is the chief cause of hesitation. Words and

thoughts do not come when wanted because the speaker is afraid of somebody or something.

Courage to fail seldom has to bear its anticipated failure, whereas to fear is failure at the start.

Courage to advocate the unpopular or losing side of any question will open up unknown springs of spontaneous eloquence that sometimes alter the channels of opinion.

Courage to speak before the most learned and powerful of men, and say what might arouse their enmity is the very fountain-head of extemporaneous speech, as it is the peculiar privilege of the gospel preacher.

Debating societies are excellently adapted to this acquirement, but many opportunities will daily present themselves for the growth of "backbone." Preaching on the street corners of a large city is perhaps the most appropriate practice. Distribution of tracts, or religious announcements is also effective. But timidity in any form must be studiously conquered because it sets a seal upon the brain.

Practice in Readiness ought to receive special attention on one selected day of the week—say Tuesday, since Monday should be devoted to "Pastoral Preaching"—although it must never be neglected at any time.

Second Stage, the development of Thought. All that has resulted from the exercises of Chapter XI will bear directly upon this; but what is particularly necessary just now is the habit of discerning the separate thoughts that are to form the substance of any speech. Instead of a hazy impression there must be a distinct perception. Whether few or many, important or otherwise, the various ideas must be separated from each other and from everything else or extemporaneous speech becomes tiresome, rambling, and ineffective verbosity.

PARABLES afford the easiest practice. Take that of the Pharisee and Publican; read it with closest attention several times over; then close the Bible and tell the story as though it happened yesterday, without permitting the

slightest hesitation—exactly as would be expected in a pulpit. No recitation from memory should be permitted, but the entire anecdote must be related in original language. After this has been done open the Bible to see what was omitted, distorted, or added.

Do not use the same parable again until it has somewhat faded from the memory, or the purposes of this practice will be frustrated. Take another one, for example the Unjust Judge; read it very attentively or some particulars will be missed; close the book and tell the story in the most animated manner without any drawling, stammering, pausing, or hesitation. Pay no attention to grammar or rhetoric, but aim to tell the story accurately and fluently; after which the original account must be inspected to detect any weakness of what the phrenologists term Individuality.

After skill has been gained sufficient to retell any parable with absolute accuracy of detail although in different language it is time to undertake more difficult tasks.

DESCRIPTIONS now afford excellent practice. For example Revelation i 10-20. Read this grand description with the most intense attention until every single fact will burn into the memory, but be careful not to commit the language. Then describe the scene in an original and entertaining manner without omitting or altering its details. Many attempts will be found necessary before absolute correctness of perception becomes habitual: but the same passage must not be used until time enough has elapsed to make it fresh again.

Revelation contains excellent descriptions for practice. That wonderful vision of the New Jerusalem will be found especially difficult to repeat with the degree of accuracy necessary to the accomplishment of the present purpose.

GRAND STATEMENTS may now be read and repeated in the same way. Genesis i 1-5 although familiar will be no easy task, also John i 1-5. Romans furnishes many fine examples, so do Hebrews, Peter, and some of the addresses

in Acts. In all of these must be carried out the same method of repeating the ideas accurately without hesitation or mistake. What passes for accuracy will do no good, there must be the strictest exactness as to facts, details, separate ideas, arguments, etc., without any reciting from memory—the purpose being to develop the perception of individual ideas and not at all strengthening of the memory.

Exercises of this character should also have a special day for themselves—say Wednesdays.

Third Stage, the development of Unity of thought. After the mind has learned to distinguish the various and separate ideas that are to enter into any extemporaneous speech it must be further trained to unify them. Whatever ideas do not favor such unity should be omitted. Sometimes no real unity exists in which case an artificial generalization must be invented upon which to thread the pearls of thought.

Rambling “talk” differs from extemporaneous “speech” having no center, focus, anchorage, subject, or theme around which the ideas revolve successively.

Even in conversation—which is really extemporaneous speaking—no remark ought to be commenced without first a clear notion of its nature as a whole, as well as a distinct view of its separate details.

This simple practice develops the highest capacity of the human brain. Everybody awarded to Waterhouse Hawkins the palm of genius when he took a few fossil bones and from their indications drew the picture of the extinct animal they once belonged to. Lawyers who unify the slightest hints into a correct “theory of defence” are likewise honored. Astronomers and other scientists take rank according to their ability to generalize correctly. And preachers who develop the same talents find them especially necessary for effective pulpit address—written or spoken.

Natural Science, such as Botany, Chemistry, and especially Comparative Anatomy, practically studied, will bring the speediest development.

Exercise of this faculty may be gained almost constantly by compelling the mind to trace details to their focus in everything the eye rests upon.

Beginning with easy examples such as present themselves daily, difficult tests should soon be endured among which none can be more beneficial than lists of unrelated words.

Suppose it is decided to deliver to the chairs in a private room a short speech upon the first ten words on page 195. Already it is to be supposed that the mind has learned how to see and remember the different ideas of any speech, which in this case happen to be these ten words. Their exact force then is distinctly impressed upon the mind of the would-be speaker. One who has not attained this preparatory observation will find it more than ever difficult to discover any unity of thought.

Looking at the words critically one by one, the mind begins to classify them. Abase, abate, and abhor seem to belong together, but abide, abject, and abode break up that impression, while acquaint, and acquit point still further away.

It would be tame and unprofitable indeed to speak without some theme, or central thought, which unfortunately is a prevalent custom. Even the empty chairs would want to turn their backs upon the man who said, "My Friends :—It is my purpose at this time to call your attention to some important ideas contained in a few words printed here. First of all notice the word Abase, its very pronunciation causes an instinctive shudder, because humility is contrary to the desires of our fallen nature, etc., etc.

In the second place the word Abate claims attention. Perhaps the first suggestion this word arouses is that of abating some nuisance, etc., etc.

Thirdly we must pay attention to the word Abhor, etc., etc.

Fourthly the more attractive word Abide opens up

beautiful vistas of pleasant memories, etc., etc.

Fifthly, Abject changes the subject quite rudely, etc., etc.

Sixthly, Abode ; etc. Seventhly ; Eighthly ; Ninthly ; Lastly, etc., etc."

No matter how valuable the facts, entertaining the thoughts, and appropriate the delivery those ten isolated words would be like so many millstones accumulating upon the necks, or eyes at least, of the hearers. Expressing ideas correctly and fluently is not sufficient to be called extemporaneous speech :—because the "speech" may be lacking as in the above example.

These ten words may be unified in various ways. For instance a story might be invented into which these words would fit. Or there could be given an address on the need for an effective vocabulary and these used as examples. An excellent speech might be constructed upon the expressiveness of the Bible ; another on the influence of Latin and French upon our vocabulary ; and thus each speech would have a central pivot upon which the ideas revolve easily, and towards which the attention of the hearer is steadily directed.

It would be very profitable to thus go through the entire vocabulary, pages 195-202, increasing the difficulties as the work becomes easier.

Set apart some day for this practice—say Thursdays—so that it shall not be neglected.

Fourth Stage, the development of Order. The Chapter on Sermon Architecture gives abundant models and suggestions, some one of which should be adopted for every speech that is made, public or private. What has already been attempted in the three preceding stages will greatly prepare for this element also. Quite naturally the mind arranges those ideas that are clearly discerned and whose mutual relationship is evident : but laziness, or some other bad habit, often causes a person to speak without

taking pains to develop the best "Plan."

Private practice is again called for to establish this habit of arranging the details of every speech before commencing to talk.

Practice in orderly arrangement should be both private and public. On a special day—say Friday, devote a few minutes exclusively to the making of Plans for imaginary speeches, and occasionally make use of such outlines to test their practical value. Conversation gives the other opportunity for helpful experience in orderliness of address. The shortest paragraph can have a plan, the very difficulty that would deter mediocrity from the attempt will prove a spur to those who shall attain the summit of mastery. Difficulty like pain always gives a friendly warning though in an unpleasant way.

In conversation, exactly as in the pulpit or elsewhere, tiresome talkers are they who have no plan—no beginning or aim, who consequently ramble, repeat, and exhaust both time and patience to no profit.

It is always possible to follow a logical arrangement of ideas in the most animated conversation. Persistency will arouse the slumbering powers and incite them to activity. Every person can govern his own share of friendly talk or else he can be silent until a better opportunity arises. A rigid rule should be enforced that nothing shall pass the lips until the mind has inspected, unified, and arranged the ideas, no matter how frivolous and unimportant they may be.

What makes conversation such excellent practice is that there is little time or liberty allowed for the professional "skeleton" to be articulated, such as disfigures so many excellent sermons by exhibiting the bare bones—"Firstly, Secondly, Thirdly," etc. And then the extreme variety of subjects, and the exciting rivalry excite the brain in a most wholesome manner. People are aware of the marvelous rapidity of mental action surpassing that of light, or elec-

tricity. The smallest fraction of a second is almost a century to the active brain. How ignorant are preachers who think themselves not able to do all this thinking, sifting, and planning in the brief intervals of sprightly conversation, during a heated debate, or while standing in the pulpit? Matters of fact that demand research of course need time for their proper attention: but whatever may be done by the unaided brain can be performed with as much accuracy in an instant as in an hour, indeed experience shows that the mind acts much more perfectly under pressure than in leisure.

Fifth Stage, the development of Enthusiasm which is a natural result of the training so far gained, though not to a sufficient degree.

Enthusiasm is quite the opposite of Ranting which is mere "sound and fury, signifying nothing" because there is nothing definite before the mind. The attainment of true enthusiasm therefore necessitates a perfect understanding of the ideas that are to form the material for discourse—without this the following exercises will tend to ranting, which is to be avoided as a pestilence.

Two opposite exercises are necessary to excite enthusiasm fully, though either will accomplish much.

First in order is the easiest and quickest, which consists in making a speech in some secluded place where the loudest delivery would be proper, being scrupulously careful that perfect preparation has been made, as to ideas, unity, and plan, so that the mind has none of these matters to hold it back.

Chairs or trees must be addressed in the most vociferous fashion, without much regard for correctness of language and statement, and with no restraint whatever upon voice or body. Of course when confidence has been gained it is best to keep the voice at a low pitch to prevent injury.

With some persons the first trial may seem a foolish failure; but everybody will discover a new sensation sooner

or later, generally in the first speech, which is the inflowing tide of enthusiasm. When this is felt the speech must be continued with perfect abandonment; keeping all the time the ideas clearly in mind, but otherwise leaping out as it were into the unseen, and giving over the mind, body, reputation, everything to this new sensation.

When this mental condition is properly developed the speech will seem to take care of itself while the brain feels like an interested auditor delighted to hear itself talk. It is this seemingly automatic action of the linguistic faulties that constitutes true enthusiasm or inspiration.

After this method has been employed sufficiently to arouse enthusiasm and inspire confidence in its use another exercise must take its place.

This consists in making a speech to the imaginary audience, after ample preparation, and with the utmost exercise of lung power as before, but the body held all the while perfectly still. At first this new feat will prove so troublesome that progress will seem thereby to be lost. A very few trials will overcome the mechanical difficulties and manifest the peculiar benefits certain to result. Little by little the muscles must be taught to relax until arms and hands hang limber as ropes, and the whole body, though dead-still, is graceful and unrestrained. Thought and voice may then absorb the entire energy and attention.

Having in the first of these methods excited the brain by mechanical means there is already something to act upon. Standing motionless, with nerves all relaxed, causes a rush of blood to those brain-centers which originate the highest forms of oratory.

Before long the very soul seems to be lifted—whether in the body, or out of the body will not appear—language becomes transformed, ordinary facts have poetical halos about them, and the lungs seem to breath out Arabian-scented garlands of thought.

No one will for a moment forget that these are exercises

in a course of personal training to be used a few months and then abandoned : surely the blunder will never be made of regarding it as a method of speaking to a living audience, in the pulpit or anywhere else!

Saturday is the best day for this practice because, like a hot brick in the bed, it will carry its warmth over to Sunday.

This enthusiasm, inspiration, or "unction," which is so coveted by all preachers, will become a constant attendant upon those who faithfully follow these instructions. In the pulpit, without any of the effort or means employed in private, the mind will soon see the ideas of the sermon, arrange them skillfully, become intensely interested, and, if the preacher is willing, enthusiasm will take possession of him and complete the discourse he hardly knows how.

CHAPTER XIII.

ORIGINALITY.

NOTHING absolutely original is possible with man, that is the peculiar prerogative of God alone. There is nevertheless an independency of invention that comes so near originality as to deserve the name. Within the limitations that belong to everything human there is a wide range of development. Every normal brain possesses latent faculties of a creative character waiting to be excited. Commonly they are inactive, and especially in those persons who show little appreciation of their worth, or discredit their existence.

Plagiarism discourages originality and stultifies the brain by compelling it to degenerate from human to simian.

Few people are totally unconscious of the brain's creative action. As stated in Chapter VII the brain is crowded with original, that is to say, involuntary thoughts at all times of the day and night. Genius, which is chiefly industry, will preserve these thoughts even if an important conversation has to wait, or a dream must be jotted down amid the discomforts of the night-watches. Locke asserted that "The thoughts which come unsought, and as it were drop into the mind are commonly the most valuable, but should be secured, as they seldom return again."

Development of originality calls first of all for this habit of thought-preservation, because writing down, or otherwise recalling these spontaneous ideas excites again the same brain-centers and gradually brings their creative functions under voluntary control. On the other hand

originality becomes more of an impossibility to the person who, from laziness or conceit, lets slip these emanations of the brain which becomes thereby hardened like some planished mirror that receives many images but retains none.

THREE KINDS OF ORIGINALITY call for three stages of development in those who value thoughts sufficiently to preserve them.

1st. Accuracy in the employment of the ideas of others. The easiest exercise of originality is that used in selecting, compiling, and rearranging what others have first said. Ordinary conversation consists entirely of this individual way of putting things, which in gossips emphasizes its inventive powers.

In this stage the ingenuity is confined to the principle of selection employed, and the effective arrangement displayed. Preachers have peculiar need for this lowest grade of originality in the outlines of sermons, the massing of facts and arguments, and the use of illustrations.

Few would imagine that originality rests upon accuracy; that the ability to invent ideas grows from the practice of observing closely the thoughts of others; yet so it is. Whoever is inaccurate in his perception of things without, will be dull concerning things within. Any preacher who misquotes scriptures, calls the last treatise "Revelations," and cares little for truthfulness in his illustrations is doomed to glean the matter of his sermons more and more from others.

OBSERVATION must therefore receive protracted culture. The highest function of the mind is the forming of thought-pictures in the brain: which is impossible to those who cannot see correctly what is external. The outer eye is the index or thermometer of the inner eye. In exact proportion as the one is trained the other will be developed.

Indians, woodsmen, and others who are compelled to observe closely often surprise people by their sagacity. But there is practically no limit to attainments in percep-

tion, the practice too being both constant and pleasant.

Shut the eyes and describe the room you sit in: how many doors has it? what sizes? how made? how many panels? color; finish; hardware; etc. How many windows? sash; panes; shades, etc. Size of room; kind of finish; carpets; etc. Chairs; tables; their shapes, sizes; etc. After calling up all that the memory suggests open the eyes to see inaccuracy demonstrated. Try again with some other familiar place, and so on as often as necessary.

Pass a store window and then enumerate the articles visible, after which return to see what was omitted, etc., etc.

Endless varieties of this beneficial practice present themselves. Like many suggestions in these chapters this may be introduced in the social circle as a profitable game. For instance, after blindfolding all present have them describe the room they are in. All must participate by adding to, or correcting the descriptions given, when the eyes may be opened and the laugh at mistakes enjoyed. Then send a person out of the room, remove some object from table or mantel, and have them return to detect what is missing. After a little practice the eye learns to remember everything seen at a glance in a crowded room. When this skill is gained the tests should consist in simply altering a little the position of articles and timing by the watch the rapidity of detection.

After the eye has learned thus to observe objects the training must turn to the detection of thoughts. In addition to the exercises of Chapter XII, what might be called Verbal Substitution should be used.

Take any verse of scripture or poetry and substitute synonymes for all important words, at first writing, but as soon as able accomplishing the work in off-hand speech. Of course there cannot be any improvement in the rhetoric thereby but the purpose is to test the accuracy of one's perception of ideas: because this substitution will reveal

whatever incompleteness of apprehension there may be.

For example Psalm xxiii: Deity is my Pastor I am not to perish. He induceth me to recline upon an emerald sward; he guideth me alongside quiet streams; he refresheth my life; he conducteth me up avenues of rectitude, for his own glory," etc., etc.

Thought-pictures should next be cultivated in the following entertaining manner:—begin with a familiar anecdote, say the Prodigal Son. Read a paragraph. Close the eyes and then endeavor to SEE the scene. What was the age, dress, and appearance of the father, the elder brother, and the younger son? What were their daily habits? Why did the prodigal desire to leave? What sort of farm did the father have, and how could he so readily divide the property? What were the "all things" that the boy gathered together, and what was he doing in the few days before leaving home? Did he go straight to that distant locality where the famine arose, or did he stop on the way? What did he mean when he said "no man gave unto him," was it husks or bread he wished? etc., etc., etc., etc.

This exercise is particularly suited to preachers because it not only develops perception, readiness of speech, and originality, but is the best kind of training in what is called "exegesis" or "interpretation," which should be known as "common sense."

Psalms will be more difficult than parables. Try Psalm xix, what is the picture? At first the words may seem merely to state something about God's glory, in which case much will be meaningless. Close the eyes and urge the mind to paint the picture by asking questions. After awhile images will arise, first the Heavens declaring God's glory to the Firmament: then two other pairs of actors will come in view, To-day will be heard uttering speech into the drowsy ear of Yesterday, and To-night will be seen pointing up to the stars demonstrating theological problems to Last night who is away across the earth at the

other horizon. Such vast school-rooms and lecture-halls cover the entire globe so that the picture includes a bird's-eye view of the nations in their tiny countries beneath looking up from all quarters of the earth to these heavenly instructors. Thus "there is no speech nor language where their voice is not heard." In this manner proceed with this and other selections.

Hymns and poems afford good practice also. "Abide with me, fast falls the eventide," etc. Shut the eyes and SEE this hymn, persist until the pictures grow more and more distinct and beautiful; it will prove to be an entertaining habit. Abide with ME, what sort of person? man, woman; old, young; rich, poor; sick, well; happy or despondent? etc. Fast falls the eventide? is it a child afraid of the dark? or the Psalmist walking through the valley of the shadow? What causes the darkness to deepen? and what effect does Jesus have upon it? is any light to be seen as he approaches from the distance? does he dispel all gloom when he comes? or is the outer darkness made more visible because of the intensity of his light? "When other helpers fail and comforts flee;" what sort of helpers are seen? and wherein do they fail? what kind of comforts? how fast are they running away? in what direction? by whom driven? etc.

Poems are already pictures, which makes good poetry an excellent incentive to originality and an indispensable auxiliary of preaching. It is necessary often to close the eyes before the mind will reveal all the scenes in even the most familiar poems, because the mind is so jealous an artist that it will not display its choicest pictures in the public street.

READING is a necessary adjunct to originality after the powers of observation have been trained. There is much that passes for reading which is nothing worthy of a name: the mind wanders uncontrolled, words grow dim, and no definite ideas remain.

Originality demands reading, in various ways, for different purposes.

1st, Reading topically to discover WHAT others have said.

2d, Reading critically to see HOW others express themselves.

3d, Reading everything within reach to open up NEW fields of invention.

4th, Reading rapidly, instead of carefully, to EXCITE the brain as the author intended it should be, and also to see his literary perspective.

For reading to be helpful the temptation to borrow, quote, commit, or imitate must be resolutely resisted. Quotations are valuable, but during the development of originality they must be avoided.

RUMINATING, so to speak, upon all that is read and heard is the next sure step towards creative thought. Reading without such subsequent thinking-over is a harmful practice, referred to by Robert Hall concerning a preacher who "Laid so many books upon his head that his brain was unable to move."

"He hath no power that hath not power to use." "Much study is a weariness of the flesh." In these days of the Fourth Estate people read too much and think too little. After reading upon a subject the mind is filled with borrowed thoughts that leave little room for the free play of creative functions. One may brand these ideas as his own, and conceitedly imagine himself possessed of much wisdom, but they will flee so soon as the fetters of memory upon them have loosened. Euripedes had this experience in mind when he said "Among mortals second thoughts are wisest."

The best book is one which leads a man to think for himself. Rumination after reading is like digestion after eating—the absorption of external materials into the very fiber of one's own being.

Meditation arouses that personal interest in a subject which is preliminary to originality. Information must be deliberately turned over and over like valuable gems, viewed at different angles, in various lights, upon all sorts of backgrounds: tested by acids and by heat; weighed, measured, filed, struck, and compared with everything known.

Gardiner Spring long ago urged us to "Carry the subject in our thoughts, to allow it to go out with us when we walk, to haunt our pillow and creep unseen within the folds of thought when we sleep, to wake when we wake, and to be for the time our master-impulse."

2d, Ingenuity in restating familiar ideas so as to make them fresh and new again. This is a higher grade of originality than the preceding and yet not so difficult to attain. A speaker who possesses this faculty is called "interesting" which every preacher may easily become. The remedy for an inattentive audience is to give them something to attend to. Rehearsing familiar statements cannot hold attention because every hearer knows from the beginning of a sentence how it will end, his mind meanwhile seeking for something else to attend to until another sentence shall perhaps contain something new.

Exercises that give practice in originating variations of form concerning a familiar theme are necessary at this stage of mental training.

PARAPHRASING is the easiest method of developing this power. Verses of Hymns, Poetry, Scripture; selections from sermons or other writing; anything and everything can be used. Endeavor to retell in the most entertaining manner possible whatever has been selected as an exercise. Begin with easy tasks and increase their difficulty until able to take the driest statistics and clothe them with attractive forms. Study the best examples of entertaining literature from DeFoe to Cable, and while the consciousness of an ability to do the like excites the mind make an honest trial.

ALTERED QUOTATIONS is a kind of exercise that may

be used in speeches and sermons without private practice. It consists in changing part of a familiar saying so as to dress the same idea in a novel manner.

English is a conservatory of abundant epigrams whose beauty and attractiveness are better appreciated when the bouquets are freshly formed.

Familiar quotations that are repeated many times weaken their force, yet they should be used. Form the habit of giving them a slight touch which will occasion interest and develop originality at the same time.

Instead of saying "Out of syght out of mind" say "Out of syght out of serious consideration." And so on:—"The better the day, the more noble the performance." "Better late than never show interest." "God made the country but politicians made the metropolis." "And thereby hangs an anecdote." "Last but not foot." "All's well that terminates satisfactorily." "Least said soonest congratulated." "Facts are mulish things." "To blunder is human." "Who steals my purse steals due-bills," etc., etc., etc.

In actual discourse certain quotations used because of their wit, beauty or testimony, of course must be recited verbatim: but proverbial expressions that are employed for rhetorical padding should be picked apart to remove their hardness from so frequent use.

Literature is replete with exhibitions of this working-over of familiar thoughts. Byron claimed that all great writers were in this way conscious plagiarists, which is not true because to freshen up a battered expression is far from bare plagiarism.

A single random example of this practice by our foremost writers may suffice:—Some obscure Latin author asserted that love is beneficial even when unsuccessful. Shakespeare moulded the thought into two forms. "Love knows it is a greater grief to bear love's wrong than hate's known injury." "If haply won, perhaps a hapless gain; if

lost, why then a grievous labour won." Cowley followed by saying "A mighty pain to love it is, and 'tis a pain that pain to miss." Perhaps fifty years later Congreve wrote. what sounds like modern slang, "'Tis better to be left, than never to have been loved." Shelley expressed it negatively "They who inspire love most are unfortunate, but those who feel it most are happier still." Thackeray gave it then another turn, "It is best to love wisely no doubt; but to love foolishly is better than not to be able to love at all." Tennyson moulded it into the shape that has been universally approved, "'Tis better to have loved and lost than never to have loved at all."

Just as many effective expressions were originated by leading authors endeavoring to give an interesting form to familiar sayings so may every preacher train himself to be original and entertaining. Is it not worth the practice?

3d, Imagination of the ideas and their forms. In this highest stage of originality there is no conscious imitation, no study, no alterations, but both form and substance are entirely new and spontaneous. Napoleon the Shrewd declared that "Imagination rules the world." Paul the powerful saw visions but he was far from visionary. Men may ridicule the "voices" of Jeanne d'Arc but they cannot deny her consequent victories.

Visions go by various names, as ambition, push, determination, inspiration, genius; while they who follow them are called heroes or cranks according to popular prejudice. But every successful person has some vision constantly in sight which he is endeavoring to realize, thereby becoming the man of one idea, the specialist, or the persistent plodder who masters all obstacles.

Imagination then is a recognized power which should be exercised in every pulpit. To those who have reached the first two tiers of originality this highest plane will prove an easy step.

Mental faculties like muscles develop most under pres-

sure. Images come into the mind that earnestly yearns for their appearance. A constant longing for this supreme act of the imagination causes a rush of blood to the proper portion of the brain which occasions activity of that particular organ.

But when imagination begins to act its pictures are shaped by the outlines of perception, and colored from the palette of taste. Imagination is therefore limited in the character of its work by the degree of culture or neglect existing in its lower stages: its special function being to make "images" with distinctness.

POETRY, MUSIC, AND ART, together with whatever cultivates good taste, are indispensable studies for the preacher. By them imagination is supplied with proper materials for its most sudden and brilliant performances.

Reading poems in a desultory manner, walking through art galleries, and attending concerts will not cultivate taste. There must be careful study of these æsthetic productions in a sympathetic mood, endeavoring to hear as it were the language that they speak; comparing the works of various masters, until little by little a new perception thrills the mind. Utilitarian notions keep culture in bondage. Poetry, pictures, and music merely for use and not for keen enjoyment are especially injurious to the preacher. His work is prosaic and burdensome enough to deserve the antidote of art in all its highest forms.

No man is too poor to have access to something æsthetic. God hangs paintings in the sunset sky that no wealth could purchase: both poetry and music fill the pages of those "books in the running brooks" which all may enjoy.

But apart from nature's treasury of art there are means of studying the master-works of men. In every neighborhood there are books, and often excellent examples of painting and sculpture, with skilled performers of classical music. Let it be known that any humblest minister delights in such things and access to them will surely open.

FIGURES OF SPEECH are natural to all, and most abundant with the least educated. Using them carelessly is at best a waste of rhetorical power, tending to ridiculous confusion, and acting injuriously upon the speaker's brain.

To develop imagination the habit must be persistently encouraged of scrutinizing every figure of speech the instant it is suggested. First see what the figure is—a man, horse, bird, stone, tree, flower, cloud, wave, star, etc. Keep the eye steadily upon it until entirely done, compelling the mind to SEE that one “figure” while speaking about it. In this simple way two good results are easily gained; the figurative language is made consistent, interesting, and effective, while the imagination is trained to hold these pictures before the mind.

What the rhetoricians term “mixed figures” are simply mixed visions, several images before the mind at once. Whoever said “I smell a mouse, but I shall nip it in the bud,” should have kept his attention upon the mouse first, after which he could have looked upon the weed cut down before its buds had germinated poisonous pollen. It is as easy as it is hurtful to confuse these mental “figures” or images. A noted lawyer spoke about the argument of his opponent being blown up with gas which nevertheless would fall with its own weight: the balloon image was not completely described before the stone came in view.

No matter what shape a “figure” of speech may take, in the most hurried remarks, keep the eye upon it and speak consistently about it before permitting any other figures—for they are gregarious—to rush rudely in.

Practice in this vividness of language is the most helpful possible to devise for the direct cultivation of imagination. When this has become habitual the mind will seem to climb higher and suggest visions and pictures of thought “too lofty for language to reach.”

Vision is the climax of intellectual culture. It is the farthest remove from dreams or hallucinations, although

spontaneous as they. The apostles not only manifested this experience but boasted of it. Luther, whose vision of the devil was so real that he threw the inkstand at him, had vivid scenes of Jesus and truth which he said were like opening to him the gates of paradise. Dr. Finley had been a failure for years, but during the delivery of an uninteresting sermon there appeared to his mind "a VIEW which was worth the world," and which was the commencement of a noted revival, formed an era in his life, altered the character of all his preaching, and caused him to be one of the most successful ministers.

Livingston's famous sermon at the Kirk of Shotts, under which five hundred were converted, was preceded by a night of prayer and visions which caused his face to shine like that of Moses. Brainerd had frequently such experiences ; so had the pious Flavel, to say nothing of Whitfield and thousands of others who have testified of the vividness with which they saw the ideas they were to proclaim. Successors of the Apostles should be and may be able to preach "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life."

Physical Sources of Power:-

“There are three wicks to the lamp of
a man’s life : Brain, Blood, and Breath.”

O. W. Holmes

“Life is a Mission. Every other definition of
life is false, and leads all who accept it astray.”

Mazzini.

“And the eye cannot say unto the hand, I
have no need of thee ; nor again, the head to
the feet, I have no need of you. Nay, much
more those members of the body which seem
to be more feeble are necessary.”

Paul.

“Thyself and thy belongings
Are not thy own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves ; for if our vir-
Did not go forth of us, ’t were all alike [tues
As if we had them not. Spirits are not finely
But to fine issues ; nature never lends [touched
The smallest scruple of her excellence
But, like a thrifty goddess, she determines
Herself the glory of a creditor—
Both Thanks, and Use.”

Shakespeare

*CHAPTER XIV.**TAKE HEED UNTO THYSELF.*

ONE of the most harmful blunders peculiar to the ministry of to-day is an undue exaltation of the brain. A wonderful organ it is and capable of marvelous accomplishments, but having no power of its own all its acts are dependent upon the more strictly physical members of the body.

Instead therefore of brain being everything it would be nearer the truth to say stomach is everything. If the brain bears the scepter of humanity, the stomach is its throne. The digestive organs are those daughters of the brain whose powers have often been underestimated until too late, for many a Lear has been compelled to wander a piteous counterfeit of what he might have been. "A sane mind in a sound body" is the blood royal of noble manhood.

Physical wrecks abound more along the pacific borders of the pulpit than in all the tempestuous channels of other professions combined. Artists delineate the typical clergyman as sickly, consumptive, nervous, an overgrown head on an undeveloped body.

Simply as a question of existence, or of personal comfort, this abnormal life might be tolerated. But while a few are able to "live" and accomplish considerable thus handicapped, the vast majority either deprive their people of what God designed them to do, or else abandon their calling entirely.

Sickly preachers live in an atmosphere of pity rather than of power. In a negative way they serve a good pur-

pose. Sympathetic people derive pleasure and profit from their mild ministrations, or excuse the fitful and testy results of their nervousness, but the masses yearn for the man of positive POWER.

A preacher with one lung entirely gone has been known to serve churches acceptably for many years, but that does not prove consumption to be necessary to the pulpit. Many scholars know everything excepting Hygiene, but, as Holland says in *Self Help*, "Scholarship, save by accident, is never the measure of a man's power." Dollars and years are more readily devoted to the education of mind than to that of the body. Yet if we desire a crop we must not neglect its soil. And physiology teaches clearly that higher functions are restricted by the lower: spiritual forces are affected by the mental which in turn are limited by the physical. If a grand superstructure, such as the preacher deserves, be desired there must be an adequate foundation of health.

Of course gourmandism, which is a sin against the stomach, is an enemy to spirituality, and equally so is asceticism. Yet there has descended a strange inheritance of Christian prejudice against the vigorous human body—probably due to an early misapprehension of "flesh" in the New Testament.

Aside from this prejudice, strengthened unfortunately by the average sickness of preachers, everybody knows that vigorous health is one of the strongest of human powers. Many a preacher accomplishes wonders without remarkable mental force, just by the overwhelming magnetism of a vigorous virile organism, so that Dr. Cuyler named as "the three essentials for pulpit success, to be master of the subject, to be master of the language, to be master of digestion."

Three Physical Sins, Nervousness, Throat trouble, and Anxiety, are peculiarly prevalent in the ministry. To one or more of these may be traced the depleted powers of every sickly clergyman, and yet all three can be easily avoided.

Nervousness and Clergyman's Sore Throat will be noticed in the chapters on Breathing and Magnetism.

Anxiety is a temptation shared by all but peculiarly aggravating in the pastorate because of the patience and sympathy so constantly demanded. Of all christians the preacher should "LET the peace of God rule" in his heart both for an ensample to the flock of his own faith in God, and for the preservation of his strength for greater usefulness. Far from doing good anxiety entails great physical harm if long continued.

Sympathy is one of the strongest temptations in the ministry toward hurtful anxiety. It is one thing to be sympathetic, but another, and a harmful thing to permit that to grow into a passion. When a pastor visits people in great distress he is not helping them one whit by permitting himself to feel as badly as they. Just as much good can be accomplished by sympathetic words and helpful deeds without that unappreciated, useless, and weakening anxiety so frequently encouraged.

Zeal is another temptation of the ministry toward anxiety. Because christians are cold, and so generally provoking the pastor foolishly permits himself to worry over their shortcomings. But faithfulness is intellectual and volitional, certainly not emotional. Any worrying ought by right to be shifted upon the unfaithful and not permitted to enervate the zealous overburdened pastor.

"Take therefore no (anxious) thought for the morrow" applies peculiarly to preachers, who should rather imitate Moses when he said to the Lord "Have I conceived this people? have I begotten them," etc. Numbers xi 10-15.

Principles of Health should be as carefully studied by the preacher as doctrines of theology that he may be orthodox in both.

Foods are better than Drugs in unskilled hands. Let physicians prescribe medicines, or stimulants if they must be used.

Among other peculiarities this might be termed the Patent Medicine Age, for even educated ministers rush to a drug store at the slightest suggestion of pain or inconvenience. Many advertised preparations are good, but this *habit* of resorting to them is injurious to the health. Napoleon's single remedy was to abstain from food until the body healed itself, which is much safer than to prescribe known or perhaps unknown drugs without medical experience.

Each portion of the body needs certain chemicals in fixed proportions, which may be supplied in two ways:—first by taking them directly into the stomach, which is artificial, uncertain, and only resorted to by physicians when there seems to be no other possible; second, the natural way by means of foods which contain those same substances as put up in nature's laboratory. When the doctor tells a patient he needs iron in the blood does he think of swallowing a crowbar, unless he takes it for irony? How much more rational to eat those foods which contain an excess of iron, or whatever else may be required.

Many chemical elements enter into the human frame, which explains why a variety of dishes should be found upon the table of the humblest preacher who is to do his full duty. Let him economize anywhere else but never starve any part of his faithful body.

Hygiene like all sciences has its trinity of truth. Three purposes are to be accomplished by food, 1st to supply the bones, muscles, etc., which compose the mechanism of the body; 2d, to sustain the brain which is to direct the activities of this mechanism; and 3d, to provide fat as a reservoir of heat and material.

Food must supply therefore what the chemists would call Nitrates, Phosphates, and Carbonates. Some foods like Milk, and Wheat contain these three elements in proper proportions, but other combinations of them are necessary which the fruits and vegetables supply in their seasons. Sickness indicates a need for some chemical that has been

neglected which accounts for the beneficial effect of change of diet, water, and air.

THE INTESTINES carry off the useless and therefore poisonous matter which has been displaced by the digestive act. It is evident that twenty-five feet of bowels could soon affect the healthiest body if kept loaded with putrifying matter. Yet it so happens that the nervousness to which preachers are exposed tends to paralyze the nerves which act upon the bowels and induces constipation—synonymous with suicide. Close watch should be kept upon this homely servant of the brain, and any irregularity given prompt attention. Avoid drugs, unless under medical advice, warm water copiously injected being the rational and more beneficial way. Some eminent physicians have claimed it impossible to contract contagious diseases while the bowels are kept thus cleansed, and experience proves this to be a preventive and a cure for fevers and almost every abnormal condition of the system.

CLEANLINESS, which Chas. Wesley and not the Bible, declared to be next to godliness, surely needs no recommendation. Any one who believes in the sanctity of filth belongs among the swine who cannot appreciate the pearls of truth. One look at the skin through a lens reveals millions of tiny sewers nature has provided which, like the bowels, need daily to be cleansed.

VIRILITY may be more generally disregarded because less frequently mentioned. It is not good health alone that creates preaching power, a woman or a child might possess one but could never exhibit the other. Women can speak pleasantly, instruct properly, and by virtue of sympathy or respect cause people to act, and thus seem to preach with power. Compared with those men who are effeminate, or who have never exercised the powers they own, women and youth may seem to excel.

But the theme of these Chapters reaches far beyond this, endeavoring to place the ministry of to-day upon the

plane of Apostolic times; preaching with a power that defies principalities and authorities which are doing their utmost to crush it. Such power is far above that which women and weak men wield by virtue of the good nature and sympathy of their audiences.

When Pilate said "Behold the MAN" he, who had just sneered at Truth, uttered what no philosopher could surpass. With all reverence it must be claimed that Jesus represented manhood in its perfection, "Very Man and Very God." Common sense, history, and science teach us the absolute Headship of MAN-hood over all things human.

Like everything else it is possible to ignore this without seeming loss, as men may appear sober although heavy drinkers; but the physiological LAW hangs over all like a sword of Damocles indicating the point of danger.

No hint of impurity or immorality is intended concerning the ministry, but the preacher is urged to take heed more closely to himself that his virility be preserved, and then relied upon as a basis of preaching power.

Effeminate habits of voice, manner, thought, method, or language should be eschewed. Pampering the flesh as to luxuries, encouraging a sensitiveness about what people say or think, and avoiding in the pulpit what might bring down the wrath of rulers or pharisees—everything indeed that savors more of woman than man is a virtual abdication of the "throne of eloquence," as Paxton Hood names the Pulpit.

THE EYES are so necessary to preachers that they deserve special care. From their abuse proceed headaches and other troubles which show no relationship to them. It should be remembered that stomach, brain, and eyes are sympathetic, consequently study should not be attempted with an empty stomach, or reading of any kind begun in a dim light.

PRECAUTIONS against contagion should be taken without however exciting any fear, for sometimes the path of

duty leads to the grave. Running from disease is the surest way to be overtaken by it, trust in God is the safest protection; see Isaiah xxxi.

In addition to these spiritual and mental safeguards ordinary precautions are needful. Germs of disease are communicated to visitors in three ways, by personal contact, on the breath, and in the clothing.

Visiting the sick and dying need not cause dangerous exposure to disease if these avenues are avoided.

A pastor should inspect every sick-room upon entering and quietly seat himself so as to have any draught of air pass from his healthy body towards the sick but *never from the sick* towards the well. Besides protecting himself from a needless disease the visiting minister compels virtue to go out from him to benefit the sick. In this way health becomes an active element of power in Pastoral Preaching.

Whenever personal contact with a contagious disease cannot be avoided the best precaution, and the most beneficial act to the patient, is to *wish very strongly* that your touch may be somewhat like the healing hand of Jesus.

CHAPTER XVI.

THE BREATH OF LIFE.

PREACHERS have the dishonor of creating and perpetuating a disease peculiar to themselves. "Clergyman's Sore Throat" is as unnecessary as it is crippling to the ministry. Thousands of godly men are so ignorant of the construction and care of those organs which they are especially called to use, that they do not even know how to breathe. Scripture reveals the first process in correct breathing: when God made man he "Breathed INTO HIS NOSTRILS the breath of life;" and yet preachers who enforce other Texts so rigorously are doctrinally wrong in sucking air through the *mouth*, in defiance of this.

Sin so common becomes venial, but its sure punishment is called "Throat Trouble." If breathing were performed Scripturally Clergyman's, with almost every other kind of sore throat, would be unknown.

How sensitive must be that marvelous instrument in the throat with such supreme powers of expression proceeding from two little semi-circular membranes! Every breath we draw passes in and out of the lungs through these delicate vocal cords. The blood in the larynx keeps the membranes warm, but when breath is taken in through the mouth (and not one educated person in ten thousand, unless taught better, inhales through the nose) the colder air, sometimes many degrees below blood heat, loaded with dust and disease-germs visible to the eye in a ray of sunshine, is allowed to fall upon the vocal cords, and this suicidal process repeated thousands of times a day for years together. Is

it any wonder that men fail who add to this torture of their larynx the vigorous act of public-speaking? Inflammation then sets in and throat diseases complete the disgrace.

Look at the beautiful provision of nature! In the head, back of the nose and above the roof of the mouth is a cavity larger than the first, completely filled with a sort of sponge kept very hot by numerous blood-vessels which warms the air, and filters out the dust and germs.

Air that has been in the lungs is already warmed and therefore may be safely expelled through the mouth. But the Golden Rule of Breathing is:—

ALWAYS INHALE THROUGH NOSE ALONE.

Breathing thus scripturally will prevent, as it will cure Clergyman's Sore Throat, which never can be cured unless this correct habit is formed.

People always claim that they do not inhale through the mouth, which false confidence must be removed. It is true that nearly all inhale correctly when silent, but during conversation the mouth is partly open and in goes the breath.

Have some faithful friend watch closely and note the unconscious habit of mouth-breathing. With most people it is audible.

CURE OF MOUTH BREATHING consists in training the little valve at the back of the throat to close at every inspiration while the mouth is open so that even when the mouth is not shut all breath must come in through the nose. After this valve learns its business a little attention will complete the cure and the voice, if lost, will slowly return.

PALATE EXERCISE: Keep the mouth open easily, perhaps wider at first, and take a long breath through the nose, expelling it through the mouth. Repeat it say ten times when the sensation of the soft-palate working in the throat will be very distinct. After a rest repeat the exercise, *IN* through the NOSE and *out* through the *mouth*. Keep this up until no critic can see any evidences remaining of

the wind-sucking habit.

Another open-mouth habit calls for a cure at this stage, namely drawing in a mouthful of air at the commencement of every long sentence and paragraph. Close attention must be directed to it until the new habit is formed of taking a deep inspiration through the nostrils long enough beforehand to avoid the temptation of nervously gulping the lungs full in a hurry.

Scientific as well as Scriptural reasons demand correct breathing. Blood is purified in the lungs by exchanging carbon for oxygen. About 250 feet of air is breathed daily, carrying off 18000 cubic inches of carbonic-acid gas, containing over 5 ounces of solid carbon. When enough air is not inhaled to carry off all this carbon it remains in the blood which it thickens and darkens.

Air is a mixture of Oxygen and Nitrogen. In the air-cells of the lungs nitrogen attracts carbon from the blood and at the same time the iron in the blood has a stronger affinity for oxygen than oxygen has for nitrogen.

Besides this purifying process which so manifestly affects the fountain of health correct breathing imparts electricity—another element of life—to the blood. Insufficient breathing both poisons the blood and robs it of electricity.

The lungs contain perhaps millions of tiny air-cells, which fully expanded would more than fill the chest, consequently vigorous action is needed daily to keep these cells all open; but civilized folk live an abnormal life and use only one-third of these important cells.

Inspiration of mind is directly related to inspiration of air; there is nothing in the way of all being “inspired” preachers: the following exercises have cured many and developed unsuspected power.

Chest Training, to expand, limber, and strengthen the pectoral muscles. Since the lungs are like a collection of tiny balloons, whose expansion is of course limited by the

size of the chest, it is plain that development of the thorax is conducive to the powers of preaching.

People with small chests are actually rib-bound; the chest feeling hard and rigid as a board. But the intercostal muscles are made to expand surprisingly and can soon be trained to enlarge the lung capacity at least three-fold. A large outer measure may be caused by fat, and it is best for every preacher to develop his chest whether he feels the need or not.

Bear in mind that the lungs must never be strained—as some ignorantly think; they must not be expanded in the dangerous attempt to stretch the chest. The lungs will take care of themselves, the trouble is always elsewhere. Stretch the muscles of the chest by will-power not by lung-power.

Stand erect, empty the lungs, and then while “holding the breath” stretch the chest, raising it up and out several times—or trying to—and then rest a few minutes. Repeat this exercise until the chest rises and expands easily. A record of the two measures, empty and stretched, will show the progress made daily.

Next, with empty lungs, knead the chest all over vigorously with the fingers, especially near the arm-pits, crushing the ribs in several inches.

Then take a full breath—never straining the lungs—hold the chest up by muscular effort, and gently tap the fingers upon every part of it.

Finally, form the habit of walking, standing, sitting, and talking with the chest, or roof of the thorax, *held high up by the muscles on top*, which will be a very difficult practice at first; but which alone will compel the lungs to fill the cavity thus made, and really accomplish everything else in correct breathing. But not one in a thousand will do this.

Diaphragm Training, to regain control of this strongest of muscles. Under the lungs is a peculiar instrument of respiration which moves up and down to push out and

draw in the breath. Of themselves the lungs have no power of motion, but the diaphragm compels them to squeeze up into smaller space, and then withdraws so that the atmospheric pressure fills the air-cells again. Hence diaphragm-training is the most important of all after the chest has been fully enlarged.

People of sedentary habits will find this the hardest struggle of their lives, but when mastery over this muscle has been asserted there will be a double gain in will power and in health.

Two sets of nerves control the diaphragm; one set keeps up the "involuntary action" of breathing during sleep, the other set controls the "voluntary action" during speech. Now the involuntary having much more practice than the voluntary set up a *habit* of breathing in that gentle, inefficient degree peculiar to slumber. So soon as a greater activity is desired the diaphragm resists the attempted control and a battle ensues. Until the man becomes master he does not deserve to preach, and the consequent lung-troubles and inefficiency generally bring him down from the pulpit.

Exercises must be undertaken then with the determination necessary to "break" a wild colt. First, the diaphragm must be compelled to obey; second, it must be stretched in both directions; and third, its speed must be dictated.

Get a short piece of tube, say a cigar holder, a piece of tobacco-pipe, or a quill, the smaller the opening the better. Empty the lungs through the mouth until no more breath seems to remain, then, while the expulsive pressure is continued, place the tube in the mouth and blow when it will be noticed that a large quantity of air can still be expelled. This proves that a great amount of "bad air" remains in the bottom of the lungs, and that this is due to the laziness of the diaphragm which could rise further and expel it.

This exhaling exercise, which can never harm the most delicate lungs, should be persisted in until the diaphragm is compelled to stretch many inches upward thus squeezing

out poisonous air that may have been poisoning the lungs for weeks. Laughter is healthful because it fully empties the lungs : but correct breathing is better because more frequent.

If there is any lung-trouble the following exercise must wait. Stretching the diaphragm downward requires a full breath taken in through the nose, though not violently, and then the tube used to suck in more air which compels the midriff to descend further than customary.

Now for the battle :—take a full breath and begin to count aloud somewhat rapidly, “One, two, three, four, five, six, seven, eight, nine, ten ; one, two, three, four, five, six, seven, eight, nine, twenty ; one, two,” etc., all on that single breath. After awhile the breath will seem to be gone, but this is only a *seeming*, the real fact being that there is yet in the lungs twice as much as has been used ; the sensation of suffocation is a falsehood due to the stubborn attempt at the diaphragm to have its own way. All possible will power must now be exerted to resist this false sensation of suffocation and compel the diaphragm to rise further and supply more air for counting.

The first skirmishes in this great battle may be slight and ineffective but victory is certain in a protracted campaign. Some have to stop at 15, others at 60, but it is possible to count 300 in one breath, and a record should be kept to show daily progress.

Deep Breathing, and various other valuable secrets of speaking-power require the living teacher who can soon impart a wonderful reserve-force.

*CHAPTER XVI.***PERSONAL MAGNETISM.**

QUIT you like Men; be Strong, is an Apostolic injunction only just beginning to be fathomed. "The scientific study of Man is the most difficult of all branches of knowledge," confessed Dr. O. W. Holmes. Sir Thomas Browne declared "The whole creation is a mystery, particularly man." Carlyle said "To understand man, however, we must look beyond the individual man and his actions or interests, and view him in combination with his fellows." For, says Shakespeare, "Men at some time are masters of their fates;" which is explained by Pope, "So Man, who here seems principal alone, perhaps acts second to some sphere unknown;" which may have been the meaning of Herbert when he affirmed, "Man is one world, and hath another to attend him." But most preachers would echo the sentiment in Tennyson's *Maud*, "And ah! for a Man to rise in me, that the man I am may cease to be."

"The proper study of mankind is Man," but man dislikes to study himself properly. Nowhere else has the narrow prejudice been so prominent which keeps one science from admitting the results of another. Until lately Psychology ignored Physiology, and now, though resting for the first time upon a foundation of fact, it still rejects the only true superstructure of Theology. Every science relating to man is therefore fragmentary, and proportionally artificial or empirical; but educated people are just as stubborn to-day in believing their philosophies to be perfect as ever were those ancients whose opinions are laughed at by the

school-boy.

The heart is man's organ of life, the brain is his organ of thought, but back of these is that mysterious something called the Ego, or Self. Each of these distinct phases of human nature manifests itself peculiarly. The body is necessarily servant to the mind, and both mind and body convey the manifestations of the Ego, or Spirit. But as no one confuses thought with vitality because the mind can only express its thoughts through various members of the body, so there should be no failure to recognize the presence of the Spirit because it also must make use of mind and body as channels of its influence.

Usually people shut up their truest selves, but whenever this Ego, inaccurately called Soul, does make itself prominent everyone is conscious of the difference. At such a time the eye has what is called a "fire" that makes weak people quail, the voice takes on an indefinable change that thrills every hearer, the entire expression of countenance and bearing becomes transformed. Sometimes this is called Vivacity, Fire, Earnestness, Enthusiasm, or that meaningless term *Uction*, but a man may possess all that those words properly imply without this.

There is undoubtedly an influence sometimes exerted by a preacher totally distinct from language, earnestness, or delivery, often in spite of them—one way or the other. People uncharitably attribute the lack of it to an absence of piety, sincerity, earnestness, or other moral conditions, which a little observation would contradict, because the preachers who fail to exercise it cannot all be hypocrites.

Because of its similarity to electrical energy this masterful influence is now called Personal Magnetism.

Amongst educated clergymen it is peculiarly popular to encourage an ignorant skepticism concerning this which of course keeps them effectually from dissipating their own doubts. But even so cautious and judicious a master as Dr. J. M. Hoppin affirms "There is without doubt a wide-

spread impression that something is greatly wanting in our preaching, and that there is a decided demand for more of practical effectiveness. No thought, or logic can make up for the lack of that which excites a real interest. We are bound to try every method, to strain every nerve, to be preachers equal to the demands of the times, and to seize its opportunities." Other professional men welcome every promised aid, and consequently show a more general attainment of personal magnetism.

It would surprise the best educated person to read the records of scientific investigation concerning human magnetism. Humboldt wrote in 1849, in the *Compte Rendue* of the French Academy, page 576, "M. DuBois succeeded in making the compass-needle deviate by the will; that is to say by that electrical current which produces muscular tension. That deviation was effected at great distances, and ceased when he did not keep his muscles tense." Pliny one of the greatest of naturalists, who lost his life while investigating that eruption of Vesuvius which obliterated Pompeii, wrote in his *Natural History*, X, 142, "There surely exists in man a certain power of changing, attracting, and of binding whatever he desires or wills to attract, change, or impede." Lane and Wilkinson assert that this mysterious influence has been used continuously in Egypt from the earliest times. And Galen said in his work *On Incantation in Healing*, "These things I have not tested, neither have I denied them; because, if we had not seen the magnet attracting iron, we would not believe that."

Sir John Herschel, unusually careful in his statements, comes to the following conclusion in his *Discourse on Natural Philosophy*, "Physiologists had long entertained a general conception of the conveyance of some subtile fluid, or spirit, from the brain to the muscles, along the nerves. This will ever remain inexplicable; but there exists in the animal economy a power of determining the development of electrical excitement, capable of being transmitted along the

nerves." Some creatures like the Electric Eel show this voluntary control of magnetism very decisively, while recent researches have proved that the changing hues of the chameleon are due to electro-nervous excitement.

In addition to the ordinary electricity in our bodies which is sometimes sufficient to light the gas, there seems to be a similar but distinct force, subject to our volition, and which manifests peculiar phenomena in relation to the minds of others. People see the evidences of this force by which mind acts upon mind, yet strangely ignore it because they do not understand it. Even the highest science can never *explain* natural phenomena; all it can do is to record and classify facts and link them together by a theory—and the truest hypothesis is not an explanation. How much more scientific is the saying of Cicero, "I am contented in that even if I am ignorant in what way a thing happens yet what does happen I know."

Notwithstanding remarkable discoveries made in the realm of electricity investigators are compelled to confess that these are but pebbles on the beach alongside the vast expanse of undiscovered possibilities awaiting some courageous Columbus. Present applications of electrical energy are the result of experiment rather than of theory. Electricity like gravitation is known in its results, not in its nature. But its phenomena are well known.

Amber develops an attracting magnetism, while glass produces a repelling force. Benjamin Franklin contended that these were opposite manifestations of a single power. Recent experiments show them to be distinct electricities, since they can be used independently in multiple telegraphy. But whenever these "negative" and "positive" electricities are separated there arises a "tension," or desire for union and balance.

Because electricity always manifests itself on the surfaces of objects it gained the misleading name of "fluid," but the latest theory teaches that it is neither a fluid nor a

substance but VIBRATION like heat, light, and sound. This theory justifies the calling of the peculiar control of people over their associates by the electrical term, "Magnetism," because experience teaches that its exercise is due to a peculiar vibration set up first within the nerves and then through eye and voice—light and sound.

Electricity exerts an effect upon surrounding objects by what is called Induction, as heat does by radiation. Whenever two bodies approach within the limits of Induction then new possibilities arise. If their electricities are in proportional equilibrium there is no Tension developed and no "Current" set up. But when one is out of balance with another there comes an instantaneous and powerful phenomenon called Polarity by which the Positive and Negative electricities change places according to their Tension. It is this which causes the Needle always to point due North.

Professor Faraday proved that Induction is caused by the atoms, so to speak, of the atmosphere which offered too much resistance to permit a "current," or "Conduction," but yet permitted an interchange of Polarity that passed from atom to atom of the intervening air until both objects were reached. This theory also accords with the facts of Personal Magnetism.

Whenever electricity is balanced, or at a stand-still, it is called "Static," but when a current is set up then force of some kind is exerted which gives it the name of "Dynamic" electricity. Every thunder cloud is charged with Static electricity but when two of them approach near enough for the resistance of the air to be overcome by their accumulated Tension then a discharge or current is effected in great Dynamic force.

Electricity exists in all substances and may therefore be produced in many ways. Rubbing glass, amber, vulcanite, etc., will extract it. Any two metals dipped in any acid also generate it. The revolution of a coil of insulated

wire near the two Poles of a Magnet forms the powerful and popular Dynamo. But all these means are simply feeble efforts to glean from nature a little of that magnetic wealth so lavishly bestowed in lightning which seems to laugh at our ignorance as it leaps a mile or more through the summer air.

Philosophy teaches that almost every portion of the human body is constructed like the cell of a Battery, consisting of a membrane bathed on one side with an alkaline and on the other with an acidulous fluid, and these surfaces added together make up a battery of respectable dimensions. Napoleon was nearly correct therefore when he said on first seeing a Voltaic Pile, "*Voila l'image de la Vie: la colonne vertebrale est le pile; la vessie, le pole positif; et le foie, le pole negatif.*"

Everyone is aware of the personal influence people exert by their presence alone. It is a real force entirely distinct from imagination. Some persons "rub the wrong way" even though they may be good and kind, and others who are ill-natured and wicked exert a fascination that can hardly be resisted. This is Personal Magnetism.

It is in no way connected with mesmerism, hypnotism, spiritualism or other phenomena that depend upon subjective belief and passivity; but is a natural "atmosphere" surrounding people and affecting others often contrarily to their prejudices or beliefs.

This power is also by most people regarded as a "gift"—which, like all other things, it may sometimes be—nevertheless it not only may be cultivated, but is nearly always the result of training in those who seem most gifted. It would show a lack of tact for successful men to advertise their endeavors for its attainment, and they seldom confide to anyone their methods, but whenever opportunity offers they do speak in the plainest terms about its necessity, though their language falls upon misunderstanding ears. For example that eloquent preacher known as "Adirondac

Murray” utters these true words out of his own experience:—“The living eyes and voice, and animated presence of the preacher, his whole mind and body charged with the *electric forces* of the skies are alone able to uphold men’s souls when the horrors of persecution, and the terrors of death get hold on them.” Joseph Cook intended more than a witticism when he said “Every sermon should be a chain, but that must be chain-lightning.”

Thus much of theory has been given to call the attention of preachers to possibilities they have culpably neglected. Nothing less than the whole man—spirit, mind, and body—is called to preach. His piety may be sufficient, his mind cultivated, and some of his bodily powers developed, but without this marvelous electrical influence he is a weak creature compared with what God intended he should be. As the Holy Spirit is the mightiest assistant outside the preacher’s own personality, so Magnetism is the greatest force pertaining to the preacher himself.

Personal Magnetism is the physical means by which the inmost spirit of man makes itself directly felt by the spirits of his fellows. It is the link between body and spirit, and consequently the peculiar auxiliary of the Preacher.

It is a physical agent however belonging strictly to the body and not to mind or spirit though under the control of both. Many preachers are “whole-souled” men who fail because they are not whole-bodied. Those who feel no magnetic thrill can never make their hearers feel it. Piety in the preacher may be the hook with which he must fish for men, but the body is the bait around it by which the fish are attracted or repelled.

Vitality has a close relationship with human galvanism. A great scientist has said “Electricity is Life;” at any rate it accompanies good health, and its therapeutic value is widely recognized. Whatever tends to conserve

health develops personal magnetism. Deep and steady breathing is very electrical. Sunshine seems to generate it. Sleep restores the magnetic equilibrium disturbed during waking moments. Air, Sleep and Sunshine form the trinity of health, and the triple battery of personal magnetism.

Stimulants, narcotics, and anxiety are its enemies; they endeavor to compel the body by an outside and artificial constraint to do what must proceed naturally from within.

While the will has control over personal magnetism yet it must be exercised according to knowledge and not out of sheer dictation. Teachers who assert that Will-power is everything are very much at fault. Magnetism and volition are totally distinct.

The Eye is extremely magnetic and may be called the index of influence, so that it is safe to say that personal magnetism acts only where the eye can be clearly seen. This wonderful power of the human eye is proverbial in its effect upon wild beasts; and bad people are easily detected by their avoidance of the eye. It was this normal influence that brought the Denying Apostle to repentance when our Lord turned and looked upon him.

Dr. Broadus must be cited because of his extreme prudence:—"The most potent element in the delivery of a real orator is often the expressiveness of the eye. Every man has felt the marvelous, magical, and at times almost super-human power of an orator's eye. If full of his theme, and impressed with its importance, he presently secures the attention of even a few good listeners, and the fire of his eyes comes reflected back from theirs, till *electric flashes* pass to and fro between them, and his very soul glows, and blazes, and flames."

Beginning every important sermon with an intense gaze into the eye-balls of the people as if to read their inmost thoughts is the natural means for encouraging this force. Out of the pulpit this seems so easy as to be puerile,

but to do it requires considerable courage and indeed some practice. Anyone can look at an audience, and see nobody in particular, it is quite another thing to look into the pupils of their eyes until a conscious glance is exchanged. This is a fundamental exercise to be practiced in the pulpit, which will develop other good results besides magnetism.

During the delivery of a sermon this magnetic look is to be employed whenever the most important duties are enforced. Personal Magnetism acts mildly in a polarized condition all the time, but its greatest dynamic power is to be intentionally used, after the pattern of nature, in *occasional* lightning-strokes through eye and voice.

Written and Memoriter discourses fail chiefly in this; the eye may be apparently free but it is choked up by mere words so that the magnetic current cannot rush through to electrify the hearers.

Everything should be arranged so as to facilitate this. Hearers must be See-ers also, and seated within convenient distance, the closer to the pulpit the better. Rising floors are necessary that persons in front may not obscure the view of those behind. No columns, ornaments, or gas-fixtures should be permitted between preacher and hearer, nor any dazzling light, or window, behind the pulpit. But there must be a concentration of *reflected* light, both day and night, upon the face of the preacher who is to be magnetic. Such matters are quite as important as the orthodoxy of the sermons.

Magnetic Vibration is not any muscular action in voice or body, indeed it is most powerful when the muscles are absolutely still, as it is something felt by the inmost consciousness instead of by the nerves of external sense. People who set themselves trembling in nerve and voice, and weep easily are ignorantly groping in the wrong direction after a vibration which instinct tells them should be employed.

Let it be understood positively that such artificial

“efforts” are futile, and ridiculous. Those who think that earnestness, will-power, and absorption in the subject make an effective preacher are most prone to this mistake.

Goethe said truly “He who is firm in will molds the world to himself,” but his will must have knowledge for its sculptor to properly fashion that mold. Will-power is only the steam to make effective the machinery of experience.

To Feel the real vibration of personal magnetism one must *restrain the feelings*. Herein lies the failure of “crying preachers,” because the preacher who loses control of himself cannot control others.

Restraining a desire to weep drives in the sentiment, away back into the very soul, as we say, and sets up a tension of magnetic influence. As a result there will be heard those “tears in the voice” so much desired.

Some friend comes into the room endeavoring to conceal a strong feeling of joy, talking in an unusually tame and unimpassioned manner, yet there is a something in the air that acquaints all present with the true condition: this is personal magnetism.

A company of soldiers who march quietly by, repressing habitually their feelings, infect all bystanders with a magnetic thrill of patriotism strong enough in time of war to cause men to enlist they hardly know why. This same masterful force is needed in every pulpit to compel people to desert their sins and vow allegiance to the Captain of Our Salvation.

It was this which made the mob in Gethsemane fall flat upon the ground (John xviii 6) under the dynamic influence of the Saviour’s quiet voice. The repressed emotions of that sad night set up a Tension never paralleled, as its result is unexampled.

Nervousness is an extreme lack of personal control which therefore must be overcome before magnetism can be exercised, and ignorant attempts at manufacturing magnet-

ism by weeping, screaming or trembling, develop this hurtful disease. Exercises in self-control like those on pages 228-230 are helpful in curing nervousness; but will-power is the actual remedy. Little by little the will must regain its lost mastery over the nerves, until they become quietly submissive.

Various exercises will present themselves to the wide-awake person who is bent on making the most of himself. For instance hang a weight upon a string and let it swing close to the eyes which must be trained not to wink. Having someone fire a gun at unexpected moments until the nervous tendency to start is conquered; etc., etc.

Sudden jerks, awkward motions, tremulousness, and irregular, erratic movements waste magnetism.

Practice passing things at the table gracefully, without jerks, trembling, or angular motions. Make the hands and arms move in graceful curves, not straight lines, for grace is a sign of mastery.

In walking, and the ordinary duties of life, avoid sudden and spasmodic changes in stopping, starting, turning, etc.

Exercises like these are all that can be attempted without the living teacher who is able to develop any desired degree of personal magnetism; but what is here suggested has accomplished excellent results.

At first there may seem little gain if not even a loss of power, but soon an occasional current will surprise both preacher and hearer. As personal magnetism increases the eyes acquire a new luster, the skin becomes clearer, the breathing deeper, nerves steadier, brain quicker, and hope greater.

Happy that Pastor who begins to exercise this long dormant power, which is beyond the price of rubies, for it makes music in heaven and scatters dismay in hell!

*CHAPTER XVII.**DISTINCT UTTERANCE.*

RHETORIC teaches that the universal law of effect demands that the speaker shall not burden the hearer. If this applies to form and substance how much more to delivery! “And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds how shall it be known what is piped or harped: for if the trumpet give an uncertain sound who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air,”—says that most effective of preachers the Apostle Paul.

Perhaps the most remarkable religious gathering in all history was that eight-days Bible Reading held by Ezra.

Nehemiah viii says that “all the people wept when they heard the words of the Law,” which the eighth verse seems to account for, “So they read in the Book, in the Law of God, *DISTINCTLY*, and gave the sense, and caused them to understand the reading.”

Unless words are pronounced so as to be recognized the hearer must either guess at them, or listen to jargon, which is tiresome, unsatisfactory, ineffective, and liable to gross misunderstandings. A book printed as some sermons are spoken would have no readers, and yet such preachers wonder why earnest piety, and careful preparation amount to so little!

The following is an attempt to reproduce the reading of an unusually brilliant and cultured divine, reported accu-

rately in shorthand.

“An-he-zed da-zertane-mun hed-too-zuns, 'n-th' youngar-ruv-thum sed-too-wiz-fah-thar, Fahthur, gimme-th' poshun-uv-gudz th't falthtimmy, 'n need-vidid-unt-thum-miz-slivin. An-ot-men-aday zaftur, th' youngar gather-dalt-oog-ethar-ran-took-hiz-journay-yintoe-way-fah countray, yan there wastid-diz-zubstince-swith-thriyutus-slivin. An wen-ne-yad-spen-tall there-ra-roze za mighty famine-nin-that-lan dan-he-began-t' be.yin want,” etc.

Knowledge of the elements of pronunciation, and quickness to detect faults in the articulation of others is neither guaranty nor safeguard against personal mistakes. One's ears must be opened that they may stand sentinel over his lips and challenge every incorrect syllable until all pass muster.

Of course articulation may be overdone and become an affected, stilted, or “holy tone.” Occasionally a preacher is afflicted with an excess of precision, and, as described in the Rosciad, “He mouths a sentence as curs mouth a bone.” But these confessed extremists afford no excuse for indistinctness, slovenliness, and sing-song.

It is indefensible to say “The consecrated cross-eyed bear,” as is done almost without exception. Everything but speech, which is most important of all, is done more or less “decently and in order.” It would really be better for a preacher to enter the pulpit with dishevelled hair, than dishevelled speech, to look like a tramp than talk like one, to be careless of his appearance, which is for the moment, than of his language, which concerns eternity!

John Seldon writing about elements of Power had this in mind when he asserted that “Syllables govern the world.” Another said “Words should drop from the lips like newly made coin from the mint; accurately impressed, perfectly finished, correct in value, and of the proper weight.” And the poet has represented language as a temple “Raftered by firm-laid consonants; windowed by

opening vowels.” Is this too good for the pulpit?

Some Faults are so popular as to demand special watchcare.

1st, Dropping Consonants; such as saying an for and, sex for sects, ax for acts, objex for objects, fif for fifth, rems for realms, muntz for months, etc.

2d, Lazy Utterance which dislikes to move jaw, mouth and tongue sufficiently. Intoxicated people give us the completest example of this “thick utterance,” but they are frequently matched by sober men in the pulpit. Practice in extreme movements of tongue, jaw, and mouth will cure this inexcusable habit.

3d, Blending Words by carrying the final sound of one word over to the next. In French this “Liaison,” or marriage of words is a conventional beauty. But in English it occasions an obscuration that endangers meaning.

4th, Incorrect Formations are extremely common but should never disfigure the pulpit. Unlike the previous fault this occasions no obscurity but it does degrade the sermon to the level of the street, and so endangers the respect due to preaching. Saying “zat so” for Is that so, will be example enough.

5th, Corrupted Vowels are almost universal, even amongst “Elocutionists.”

It is not merely a matter of taste to pronounce every consonant and vowel correctly, but a matter of intelligibility and impression. Words may be recognized even when improperly pronounced but they do not exert their full influence.

Every important word has a force additional to its meaning. Poets depend entirely upon this sound-value for the peculiar effects they produce from the very words used in the tamest prose.

The following four most effective of our vowel sounds receive the worst treatment.

The sound of E in “et.” Pronounce “Yes” not

yis, yas, yus, "Gentlemen," not guntlemun, etc. This will require the corners of the mouth to be drawn back further than laziness has permitted.

The vowel-sound in "Her," is pronounced differently in England and America. It should not be corrupted like "Fathar, mothur, doctore," etc. Correct enunciation of this sound calls for an open mouth, with the tongue greatly arched, and the breath issuing in a strong current.

The sound of "O," which requires a mouth rounded like the letter to begin it, and a contraction of the lips at the close to make the "vanishing" sound of "oo," the entire vowel being a compound "O—oo." Some people omit the "vanish" and produce a sound peculiar to the "Irish Dialect." Many others give it the sound of "uh," like the grunt of a pig, and destroy its beautiful effect. Say window not "winduh."

What is called "Long U" is a valuable sound peculiar to English. It is also a compound sound that requires muscular effort to change the mouth. This vowel is really "E—oo," and its "bee—ooty" consists in this change being distinctly heard. Practice will prove that the lips and cheeks need "limbering up" to make the E sound by stretching the corners of the mouth, and the oo sound by shaping them round as if to whistle. All such practice should be done energetically.

PRACTICAL EXERCISES.

Every consonant-sound printed in **full-faced** type should be slowly formed by itself and pronounced several times alone. For example "**thndst**" in the word Strengthenedst. First form the **th** sound by pressing the tongue between the teeth and pronouncing it several times; then practice the **n** by pressing the tongue hard against the roof of the mouth; next the **d** by pressing the end of tongue against the inside of the teeth as if to push them from their sockets, keeping up a strong lung-pressure; then the **s** by permitting the air to escape past the tongue; next the **t** by

using the tip of the tongue as a valve pressed as before with all its strength against the back of the teeth; and finally the entire combination uttered distinctly several times in the pattern-word **Strengthenedst**.

Of course the forcible exercise of the lips and tongue here recommended is only for practice and never to be used in the pulpit. But this extreme word formation is needed to break up a habit that does more than any other to kill both the preacher and his sermons, namely the insane attempt to form vowels and consonants in the throat. Remember that *the throat has nothing whatever to do with the formation of words. In the throat tones are made, in the mouth words are made.*

Practice of the following difficult combinations will develop a great increase of that power which causes people to understand what is said, without which all other elements of Preaching must be inert.

HARD SOUNDS FOR PRACTICE.

Bd, as in "sobbed," etc., **blz**, as in "pebbles," etc., **bld** as in trembled, etc., **br** in break, **bz** robs.

Dld kindled, **dlz** kindles, **dnd** maddened, **dnz** burdens, **dr** dread, **dst** couldst, **dth** breadth, **dzhd** forged.

Fld baffled, **flz** trifles, **flst** stiflest, **fn** roughen, **fn** softened, **fns** softens, **fst** laughst, **fts** lifts, not "lifs."

Gl eagle, not "eeg," **gst** beggest.

Kld buckled, **knd** darkened, **kndst** hearkenedst, **kr** crafty, **kst** look'st, **kt** sect, **kts** sects, not "sex," objects not "objex."

Ldz builds, not "bills," **ldst** shieldst, **lfs** gulfs, not "guffs," **lfth** twelfth, not "twefth," **ldzhd** indulged, **lm** helm, not "hem," **lmd** overwhelmed, **lms** realms, not "rems," **lmst** overwhelm'st, **lpst** help'st, **lst** fill'st, **lths** healths, not "helce," **lvd** resolved, not "resoved," **lvs** resolves.

Mps stamps, not "stams," **mst** seemest.

Ndz bands, not "bans," **ng** ringing, not "ringin,"

ngdst wrongedst, **ngst** bring'st, **ngths** lengths, not "lenx," **ngkst** think'st, **ndzhd** revenged, **nst** canst, not "cans," **nths** months, not "muntz."

Pnd deepened, **ps** stops, **pt** prompt, not "pront," **pths** depths, not "deps."

Rbz orbs, **rdz** cords, **rdzhd** charged, not "chahgd," **rld** world, not "warld, wurreled, wuld," **rldst** furlledst, **rldz** worlds, **rmd** charmed, not "chahmed," **rmdst** form'dst, **rmth** warmth, **rsts** thirsts, **rths** fourths, not foths," **rvdst** preservedst not "preservest," **rvz** starves, not "stahves," **rz** stars not "stahs."

Shr shrink not "srink," **skst** askest not "asks," **skt** risked not "rist," **sps** clasps not "class," **spt** grasped not "grast," **st** last not "lass," **sts** blasts not "blass," **stst** wastest not "wace."

Thn lengthen, not "lenken," **thnd** strengthened not "strenkend," **thndst** strengthenedst, **thns** lengthens, **ths** faiths not "face," **thd** soothed, not "sood, **ths** loathes not "loze," **thst** breathest, **thdst** smoothedst, not "smoozed," **tnd** brightened, **tns** lightens, **tsh** wretch, **tshd** touched.

Vd believed, **vdst** deservedst, **vnth** eleventh not "lev-ent," **vz** leaves not "leez."

CHAPTER XVIII.

NATURAL BASIS OF EXPRESSION.

SCRIPTURE contains a mine of scientific information ignored by the wise and prudent but revealed unto babes.

Ever since Aristotle the science of delivery has been fundamentally artificial; substantially a process of imitation of individuals—teachers, orators, and artists, who themselves were groping in the obscurity of instinct.

Every acknowledged master exemplified some truths which however he could not satisfactorily explain excepting that they satisfied “artistic feeling.”

Human Experience is perhaps the real burden of Preaching. What is Human Experience? its scope, its details, phases, or varieties? Left to himself the questioner would fall into the channel of universal mistake which mental, moral, and social philosophers are only beginning to abandon. He would use his own moods as models, his habits as ideal “nature.”

In Scripture the facts needed for the Science of Expression are to be found.

It teaches that “In Adam,” or the entire Race, is the focus of all individuals.

Man, thus regarded, embraces a trinity of action, experience, and manifestation,—Body, Mind, translated “Soul,” and Spirit.

Men have always distinguished the Mental and Physical elements of humanity, and occasionally the Spiritual; but they have tended to a one-sided development that was either

wholly athletic, or rigorously intellectual, or exclusively religious.

Rhetoric, Homiletics, and even Elocution base themselves stubbornly upon the Intellect, slightly touch the Physical, and employ the Spiritual only for ornamental completeness. Thus the three phases of humanity enter theoretically but not structurally into the prevalent arts of pulpit address. From these foundation-stones scintillations may occasionally be struck, maxims that are true, which sometimes cast enough light to enable instinct roughly to lay a true basis by accident, though called ever afterwards "genius," and servilely copied by generations.

If men reveal these three phases of human life, and through each of them the inmost self must be variously manifested, then it should be true that exchange of ideas between men must employ three corresponding methods.

Delsarte, eminent as a theologian and philosopher, was perhaps the first to enunciate a trinity underlying all expression:—though he strangely missed its scriptural perfection, terming it "Mental, Moral, and Vital," omitting entirely the Spirit.

Accepting the Scriptural analysis of humanity and closely scanning its statements concerning Body, Soul, and Spirit, comparing them with what is known of human nature the entire system of Expression comes clearly into view, and is recognized as having been dimly visible before.

In I Corinthians III, the Apostle says he must not preach to them by means of the Spiritual modes of thought and expression because they can appreciate only the Physical. He then elaborates this idea, and illustrates some peculiarities of the Spiritual.

But in Romans vii 14-25 is the clearest explanation of this trinity of human experience. To understand this beautiful dramatic description it must be remembered that these elements of humanity in the Apostle are by him regarded as three distinct persons, Physical Paul, Mental Paul, and

Spiritual Paul, one watching the others quarrel and being drawn into the contest, and at last made to carry off the corpse of one that has succumbed. Each pronoun must be explained to remove obscurity.

“For we know that the Law is Spiritual ; but I (Paul physically) am Carnal, sold under Sin. For that which Physical I do, I (Paul spiritually) allow not ; for what Spiritual I would, that do Physical I not ; but what Spiritual I hate, that do Physical I. If then Physical I do that which Spiritual I would not, I (Paul mentally) consent unto the Law that it is good. Now then it is no more Spiritual I that do it, but Sin that dwelleth in Physical me. For Mental I know that in Physical me, that is, in my Flesh, dwelleth no good thing : for to will is present with Spiritual me ; but how to perform that which is good, Mental I find not. For the good that Mental I would, Physical I do not ; but the evil which Spiritual I would not, that Physical I do. Now if Physical I do that which Spiritual I would not, it is no more Mental I that do it, but Sin that dwelleth in Physical Me.

I (Mentally) find then a Law—that when Spiritual I would do good, evil is present with Physical me. For Spiritual I delight in the Law of God after the Inward Man : but Mental I see another Law in my Members, warring against the law of my Mind, and bringing me into captivity to the Law of Sin which is in my members :—Oh ! Wretched man that Spiritual I am ! Who shall deliver Spiritual me from the body of death ?—I thank God !—through Jesus Christ our Lord !

So then, with the Mind I my Spiritual Self serve the Law of God ; but with the Flesh the Law of Sin.”

Scriptural Analysis of these Zones of Experience.

THE MENTAL is the same as ordinarily understood ; with it Paul consents to the authority of the Law, and by means of the mind as an organ of the Spirit he serves that Law of God. It is the Zone of intellectual thought, judg-

ment, and decision, which is to be stirred up "by way of remembrance."

THE PHYSICAL, called "Carnal," or "Flesh," is the Zone of the senses, denominated "the outward man," in which no inherently good thing dwells because there has been inherited from the physical Adam a depraved tendency which Paul terms "the Law of Sin which is in my members." This Zone of "the Natural Man" is the torrid zone of "Fleshy lusts which war against the soul," because "To be carnally minded is death," since "The Carnal mind is enmity against God."

In this zone whatever pertains to the human body has its proper place; whether it is the "Carnal things" that the ministry has its right to reap, the conceit by which man is "Vainly puffed up by his Fleshly mind," or the partizan excitement which made the Corinthians say "I am of Paul! —I am of Apollos!"

THE SPIRITUAL is the Zone of the "Inward Man," naturally nearest to God. It delights to do His will, and always prefers the side of good, and right, and holiness, and true beauty.

This Inward Man is related to the "Second Adam" who is a "quickening Spirit," for "As we have borne [in our Carnal Nature] the image of the earthly, [Adam] we shall also bear [in our Spiritual Nature] the image of the heavenly," [Christ] because "There is a Natural Body, and there is a Spiritual body."

Evidently this is the Zone of the affections, benevolence, beauty, spirituality, worship, etc. "To be Spiritually minded is life and peace." It is the Zone of "Spiritual Gifts," of "Spiritual Blessings," of "Spiritual Songs," of "Spiritual Understanding," of those things which are only "Spiritually discerned," by use of which people become "A Spiritual House," and offer "Spiritual Sacrifices" which is their "reasonable service" or normal procedure. People who are thus "Spiritual" will seek to "restore

such a one" as has fallen into sin, for they "Walk not after the Flesh but after the Spirit."

Observation reveals the landmarks of these Scriptural Zones of Experience.

THE MENTAL ZONE is only too well recognized, but the Spiritual and Physical must be distinguished from it.

THE PHYSICAL ZONE is that phase of our complex nature which is nearest to the earth, closest to the lower animals, depends upon the outward senses, is affected by the nerves, and dominated by animal instincts.

Everything that pertains strictly to man as a material, living, creature has its place in this Zone. His bodily instincts, desires, antipathies, beliefs, prejudices, pains, and pleasures all react upon his Mind and make it think, judge, decide, and command accordingly unless restrained by the Spirit. For the Body is the Zone of Sensation, as the Mind is the Zone of Decision, and the Spirit is the Zone of Restraint:—the Executive, Legislative, and Judiciary departments of human nature.

Consequently man can exercise his intellectual faculties independently of his body, or he can permit his mind to think in accordance with the sensations of the body.

In this way a certain class of ideas demand Expression properly through the Physical Zone—ideas that relate to whatever is suggested by physical sensations, such as Cheerfulness, Hope, Admiration, Happiness, Joy, Ridicule, Defiance, Suspicion, Jealousy, Fear, Alarm, Excitement, etc., etc., which are all superficial and sensational.

THE SPIRITUAL ZONE is that phase of man's complex nature which is furthest away from sense, and instinct, and material excitants. In this Inmost Man even "Pure Reason" must suffer scrutiny and restraint. The Intellect must bow beneath the scepter of the Spirit, and do its proper thinking under such domination.

Intellectual ideas then may be either purely mental, or they may be suggested by the body, and they may also be

molded by the Spirit.

In this way another class of ideas demand proper Expression through the Spiritual Zone—ideas that relate to sentiments instead of sensations ; for example Reverence, Worship, Awe, Solemnity, Sublimity, Majesty, Benevolence, Love, Peace, Contentment, Dread, Despondency, etc., etc.

THE WORLD OF HUMAN EXPERIENCE.



In all languages Humanity is called “the world,” which may be due to an instinctive perception of similarity between this Globe and Man.

The earth has its phases of which the most frequent and therefore most striking are changes from midnight through dawn to noon and through evening back to night again.

Human Experience has also changes or vicissitudes ; some of which are fittingly symbolized by winter and summer, spring or autumn ; others by equinoctial storms, or eclipses of sun and moon. But the most frequent and there-

fore impressive experiences are those that alternate like day and night, and which seem really to be awakened by the unseen influences of those occasions ; as the tides respond mysteriously to the fickle phases of the moon, so do inmost sentiments ebb and flow in accord with the revolutions of the earth.

DAY-TIME IS MENTAL, Ordinary, prosaic, commercial, common, customary, neutral, monotonous ; its interest is entirely intellectual according with what is done rather than with surroundings. If one's occupation is pleasant it is wholly due to his thinking so, and discontent is strictly that of the mind.

NOONTIDE IS PHYSICAL, Brightest, lightest, sunniest, happiest, invigorating ; a decided change from the rest of the day. The sun seems to be rejoicing "As a STRONG MAN to run a race," and its emphasis of the physical, bodily, muscular, nervous, excitable, and material impresses men likewise. Sunshine is the great healer, and invigorator, it destroys disease-germs and dis-ease of mind. Happiness, hope, and health are its three gifts.

These feelings are neither Mental nor Spiritual ; they are not the result of a process of reasoning, nor are they deep instincts of the soul. Because the body feels warmer, the eye enjoys more light, the lungs get more ozone, the blood throbs with oxygen, and the senses gain a superficial impression of lightness, brightness, hope, and prosperity, on this account alone is the whole being made conscious of happy thought and feeling ; the glistering sunshine drives away all gloom, for at noon only does man stand superior to his own shadow.

NIGHT IS SPIRITUAL, Darkest, poetic, sentimental, unearthly, awe-inspiring, worshipful ; its interest is neither mental nor physical, its sentiments do not proceed from reasoning nor from outward influences, but from unknown recesses within. Here is a phase of experience as totally distinct from the Mental and Physical, as night is from day-

time and noon. Night is the furthest remove from noon, the pulse then beats so much slower, and all vital forces are so restrained that this is the season of most frequent deaths.

As the bodily forces are weakest then, so the mental are subdued. It is nearly impossible to compel the mind then to think of commonplaces, to connect a chain of reason, to calculate the chances of cold commercial gains; even when some artificial light is employed the absence of daylight, which is the proper excitant of the mind, keeps it from its best performance—which explains why morning is the best time for study and all intellectual activity.

In the night-watches both mind and body wait upon the inmost Spirit. All thoughts are simply mental pictures outlined by the Spirit; and physical feelings the throbbing of heart-strings played upon by unmaterial hands. Hence night is the time when the "Heavens declare the glory of God."

Jesus sought the seclusion of Gethsemane Shadows for his greatest spiritual experience: midnight was his chosen time for prayer; and when his spirit went out darkness came upon the land.

The Jewish Tabernacle displayed these very truths. In the outer court was sunshine, and the physical expressions of humanity, those bodies that must suffer, and be consumed.

Before the Holy Place there was an open curtain which permitted daylight to enter but not at its brightest. Here is the Mental stage of worship. The Candlestick, Shew-bread, Altar of Incense, and the Vail are all designed to instruct the worshipper and produce in his mind those ideas which are preliminary to a change of heart.

But the Sanctum Sanctorum of actual adoration before God Himself, was a cubical chamber without either natural or artificial light. Its curtain was unbroken and there was neither window nor candlestick. Its only light was supernatural: for the Flesh warreth against the Spirit, hence the sunshine which excites the carnal must be shut out. Real

worship must be performed in secret ; true prayer must be inside a closet with the door shut tight, in the nearest approach to midnight possible to man.

See these three phases illustrated in the life of Peter. It was at noon, under the burning rays of the Syrian sun, while he was exposed to its influences on the housetop that he had visions—of what ? Something to EAT. It was in the ordinary daylight that he displayed his intellectual peculiarities, such as arguing out the necessity for appointing another Apostle. But it was in the densest midnight that his Spirit was most deeply affected, so that he went out and wept bitterly.

THREE MODES OF DELIVERY.

Nature and Human Nature must agree. Such striking peculiarities of experience must certainly have natural means of communication. People are familiar with the fact that Mental conditions possess a power of expression so effective that ideas can be perfectly transferred from one mind to another.

The only question then concerns Physical and Spiritual means of communication ; whether the Mental is sufficient, or whether there are modes of exciting Spiritual and Physical impressions distinct from the ordinary, intellectual descriptions and more effective than they could possibly be.

In the following Chapters will be given a detailed exhibition of the truths now merely stated. But it is patent to the most superficial observer that language alone is not capable of expressing, and therefore not capable of impressing subjective conditions. Language, without the additional, distinct, varied, powerful, and yet mysterious resources of what is termed Delivery can express nothing but thought—no feelings, no sentiments. But everybody invests his utterance with more or less of these auxiliary powers, though usually ignorant of their nature and influence, excepting in the speech of others.

Consequently people have come to regard language as

a single and sole mode of expression, and, as a corollary, Mental conditions the entire sphere of experience. On every hand and at every moment hundreds of facts were ready to disprove this, yet it has come to be the basis of an "Intuition," that is nothing but petrified prejudice, complacently called "Nature."

Any preacher who desires to convey Spiritual impressions by means of Mental expression will utterly fail. Becoming excited, or angry at the people whom he supposes to be at fault, instead of himself, he resorts to a worse error because further from the Spiritual Zone, by making use of Physical expression, such as weeping, shouting, ranting, pounding, stamping, etc., etc.

The Professional Church-member Manufacturer, who perforce must disregard everything like Spirituality, or Doctrine, that does not compel people to do what they might not if they did really think or pray about it: such a man must excite people, not move or teach them though perhaps claiming and pretending to do both. If he is successful in his business he will employ exclusively the Physical means of delivery, and will excite people in proportion to his skill in the Physical Zone—the easiest of all. But the cautious, faithful, Pastor who feels the responsibility of feeding the lambs and sheep, he is likely to fail as a "Revivalist" just because he shrinks instinctively from this physical excitement that is made for conversion. Pushed by an ignorant membership, themselves Past Masters in this degree of Religion, he will go through the motions of "holding a revival," but there will be few "results," because the natural delivery for excitement will be ignored. Sermons that are instructive and perhaps spiritual will be delivered in Mental or Spiritual manner, and those "few" who are converted will be "such as should be saved,"—but alas! they don't count for much.

Preachers who habitually employ the Spiritual means of expression are noted often for their "poor sermons," and

perhaps "poor delivery," yet they build up their people in the most holy faith, and gradually smooth out the spots and wrinkles in their churches. An indefinable influence pervades their ministrations which excites Spiritual instincts in spite of everything which ordinary maxims enforce as necessary.

There is just as truly a Spiritual and a Physical Delivery as there is a Mental. So that the Preacher has the liberty to employ a Voice that is either Physical, Mental, or Spiritual; Gestures that are Physical, Mental, or Spiritual. Attitudes, Movements, Facial Expressions, Inflections, Emphases, etc., etc., that are Physical, Mental, or Spiritual.

CHAPTER XIX.

MEANINGS OF THE VOICE.

THOUGHT may be expressed in many other ways than by words, and even words themselves need some interpreter such as emphasis, inflection, pause, tone, or gesture to make their simplest meaning certain. In speech, at any rate, thought is entirely dependent upon voice for, as George Eliot wrote, "Susceptible persons are more affected by a change of tone than by unexpected words."

Nothing about speech is more remarkable than the unlimited variety of the human voice, unless it should be its mysterious influence. Nevertheless many people who depend upon it for their success hold tenaciously to the theory that rhetoric, language, words and logic are everything and voice nothing. They think the voice is a single method of making language audible, which comes so naturally that it asks no attention, and is so unimportant that it needs no training.

So long as one is not a mute, and has no serious throat-trouble he needs no training beyond that of the Intellect—hence that illogical reversal of scripture which educates the man called to *SPEAK* by making him a man taught to *think*. But Gardiner Spring, commenting on that fearful thirty-third chapter of Ezekiel, said "If a man is a mere blower of the Gospel Trumpet he ought to know how to blow it."

THREE KINDS OF VOICE.

Instead of speech being some simple and single act of enunciating words, like a talking-machine, it is more complex than anything produced by the ingenuity of man.

Some peculiarities of the voice are universally recognized, such as high or low pitch, loud or weak force, harsh or musical quality of tone, but every single one of these and other vocal actions may be produced in three different Voices.

Until the Laryngoscope was invented the world was ignorant of the wonderful changes accompanying vocal expression.

Now we may watch the vocal cords in their production of every possible effect. The tiny mirrors have actually reflected light enough to dissipate the obscurities of tradition, and reveal the sure basis of natural expression.

Excluding the Falsetto, which is abnormal, every variety of sound may be produced in three distinct ways; 1st with the "glottis lips" close together as possible to produce sound; 2d with the glottis lips as wide open as possible; and 3d with the glottis lips midway, neither tense nor loose.

In the Close position it is evident that the least amount of breath can pass through in producing the sounds, and that the quality of sound must be rougher, more rasping, intense, or shrill.

In the Open position it is just as evident that there must be more breath required to rush through the wider opening in the Larynx, and that the quality will be smooother, softer, and deeper.

In the Middle position there will be a medium amount of air used, and the quality will combine both extremes in a moderate degree, being neither shrill nor deep, smooth nor rough.

Here is the physiological revelation of the means of expression provided by nature for the communication of the three conditions of human experience mentioned in the previous chapter.

THE PHYSICAL VOICE is that produced by a Close Position of the glottis lips, in which position all

ordinary vocal peculiarities may be exercised at will. Variations of Pitch, Inflection, Force, Speed and Tone may all be made while the glottis is in this position, which imparts to each and all sounds an additional peculiarity of its own. It is this subtle quality so produced that communicates Physical impressions.

THE SPIRITUAL VOICE is produced by an Open Position of the glottis lips, in which position all variations of vocal effect may be exercised, and which all receive a peculiar quality in addition that communicates Spiritual impressions.

THE MENTAL VOICE is produced by a Middle Position of the glottis lips, in which all vocal expressions are possible yet they will be tinged with the quality that naturally accompanies strictly Intellectual ideas.

How much ahead of Science then was the Apostle who said "There are, it may be, so many kinds of voices in the world, and none of them without signification." Many Elocutionists and most educated speakers are yet ignorant of this truth. A musical ear, sensitive nerves, and correct taste may cause them to properly manage the larynx, but ignorance of its three distinct Voices robs them of completest mastery and power.

Of course anatomical knowledge is in the brain not in the throat. The only way to learn these voices is by using them. But this much has been explained to arouse the desire necessary for practice to be undertaken. The voice, that supreme organ of influence, has suffered most from prejudiced ignorance, so that some physiological evidence becomes necessary to argue the necessity of vocal training.

To Learn these three voices is therefore the first duty of everyone who desires to speak properly—not to say effectively. It is as much a falsehood to express a Spiritual sentiment Physically, or Mentally, as to use a misleading word. Hypocrites are especially skillful in this vocal duplicity. And the preachers who do thus misrepresent

their message not only cause misunderstandings, but arouse animosities, and a muttered reputation for insincerity.

Nothing is gained by thinking of the movements of the glottis, that will take care of itself; what must be done is to train the ear to recognize the three sounds which can then be commanded at will.

It is difficult to impart sound by means of written words. The living teacher is needed for the best results and quickest progress. But where honest effort is made the following directions will prove valuable.

THE MENTAL VOICE is perhaps already acquired, because modern education and customs are exclusively intellectual. Being the medium voice, neither one extreme nor the other, neither noon nor night, but Ordinary it calls for little practice even in those who have neglected its cultivation.

THE SPIRITUAL VOICE is the best of all and also the next easiest to learn. We hear it, like all voices, in those sounds of nature which are suggestive of similar ideas. For instance the moaning and souging of the wind, the soft lapping of the waves on a moonlit beach, and every sound associated with night, darkness, solemnity, awe, dread, or deep spiritual emotions.

Listening to the wind, or to an owl, or a flute, will tune the ear properly for this Spiritual Voice. Perhaps the easiest sound to imitate is that of the distant lowing of kine.

Without any muscular stiffness, especially in the throat, but in an easy almost lazy manner softly prolong the "Moo" of a cow. Repeat this many times until it becomes a good imitation of a distant animal. Should there be any harshness, or stiffness, or muscular effort it is totally wrong.

Properly formed the voice will sound smooth as velvet even if uttered with the utmost loudness, and this smoothness must be patiently sought until certainly acquired. One

proof of the Open Position is the necessity for a great quantity of breath even in the quietest utterance.

Another useful sound to imitate, where no teacher can be had, is the roaring of the wind. Use the word "Roar," take a full breath and imitate the wind as it blows around the eaves, and down the chimney in winter. Be sure as always that there is no tension of muscles upon the throat and no consequent roughness, or even harshness in the voice. Where several persons practice together there is less likelihood of mistake because each one will be told whether he correctly imitates these sounds and thus be saved from the pitfall of conceit.

Use in like manner the word "Moan" imitating the sound, but making sure that the same smooth musical quality, peculiar to the Open position, is obtained.

Now practice variations in pitch, force, etc., of the voice in this position using the vowel "O." First make it sound like a cow, then like the wind, then like a moan, then like an owl, a flute, etc.

After making sure that this vowel can be properly sounded increase the force without altering its character, and especially without muscular effort beyond the diaphragm. Use as deep a voice as comes easy—for low pitch is spiritual—and change only the force, or loudness.

Begin with the O very quiet and subdued, but smooth and musical, and requiring all the breath of the lungs. Then sound another O a little louder. In this manner proceed step by step until the loudest O can be said without muscular contraction of the neck, and perfectly imitating the model sounds given above.

Vary the practice by using the same vowel, and keeping at one degree of loudness, but making each effort higher or lower—not attempting the highest pitches without a teacher. Other variations may be produced in the Open position as desired for further practice, yet there must always be heard the same smooth, soft, musical utterance which is the pecu-

liarity of the Spiritual Voice.

It will be proper now to attempt words, beginning with what is Darkest in character and therefore suits the extreme quality just learned. For instance "Eternity—thou dreadful thought." Repeat this hundreds of times with all attention centered upon the *ears* to train them and through them the voice.

Now, in the same darkest tone precisely, and compelling the imagination to picture Jacob, alone, in the desert, at NIGHT, just awakening from that awe-inspiring vision, repeat his words, "How dread-ful is this place! this is none other but the House of God! and, this is the Gate of Heaven."

Saying this slowly, and low, with the Open tone, twenty times, the eyes meanwhile shut so as to get the full effect, there will gradually be felt a thrill such as Jacob experienced at the time. Correctly employed, the Spiritual Voice will certainly produce spiritual emotions. Keep up this practice until such result proves the mastery.

Coleridges Hymn to Mt. Blanc has these appropriate words, for practice. "But thou, most awful form, risest from forth thy silent sea of pines, how silently! Around thee, and above, deep is the air, and dark, substantial, black, an ebon mass. Methinks thou piercest it as with a wedge. O! Dread, and silent Mount! I gazed upon thee, till thou, still present to the bodily sense, didst vanish from my thought. Entranced in prayer, I worshipped the Invisible, alone."

Recite this slowly,—because slow speed is Spiritual—at a low pitch for the same reason, and in the Open, smooth, Spiritual Voice, keeping the eyes closed that the sound may affect the ears. Repeat it thus a hundred times until the sensations described, of dread, prayer, and worship are distinctly impressed.

It will be time to practice with passages not so intensely spiritual and which therefore are not so slow, or low, or

smooth, yet all the while paying close attention to the character of tone, to preserve the peculiarity which the ear must have now learned to recognize.

“Take her up tenderly, lift her with care, fashioned so slenderly, young, and, so fair.” “God shall smite thee, thou whited wall.” “Go thy way for this time: when I have a convenient season I will call for thee.” “The heavens declare the glory,” etc. “Behold what manner of love,” etc. “Bless the Lord, O my soul,” etc.

This is undoubtedly the only expression for prayer. Try the Model Prayer, “Our Father,” etc., in the extreme Spiritual mode and note how devout it makes one *feel*. Use a Prayer Book for further practice until the voice sounds exactly as it should, which is proved by the spiritual emotion of prayer it powerful awakens.

Clergymen who read a Litany tend toward the Physical mode of the voice that sounds cold, heartless, formal, and almost sacrilegious—which it really is vocally. Non-liturgical ministers incline toward the Mental because they are composing their extemporary prayers, and usually thinking more of words than of prayer. This Mental mode of prayer creates the impression of insincerity, hypocrisy, and professionalism which has become notorious concerning clergymen.

The preacher who would shun every appearance of evil can easily avoid this. Let him correct in private his really blasphemous vocal habits until he can “pray with the understanding also,” at any time and place.

THE PHYSICAL VOICE is more difficult to acquire without personal instruction, yet it is so inappropriate to the pulpit that there would be little loss. But for the benefit of those who need to use it, and for the sake of the variety and contrast it affords it must be explained.

Keeping in mind that the Physical Voice expresses whatever is strong, vigorous, material, sensual, or exciting, affecting the superficial bodily senses more than mind or

spirit, its production in nature will soon be recognized.

The crash of a falling tree, the mighty rush of a tornado, the clear ringing notes of a woodman's axe, the barking of a dog, crowing of a cock, etc., all illustrate this quality of tone.

It may be produced in any pitch and with any speed and force, but naturally it prefers high pitch, fast speed, and loud force,—themselves Physical expressions.

In this Physical, Brightest, Close Position of the voice very little breath is required so that any Physical tone may be sounded a long time on one breath, a proof of its correct formation.

In training the ear a good beginning is to listen carefully to the difference between the sound of a flute and that of a clarinet, or violin. Flute tones are smooth, liquid, mellow, clear, whether high or low, loud or soft, and have no roughness whatever. On the other hand strings and reeds have a peculiar buzz, or biting, "pungent" sound that tends towards roughness even when quite musical.

The same distinction is heard between the voices of women, that are naturally smooth and therefore Spiritual, and those of men which are as naturally rough, with that peculiar buzz, or twang, which sounds so strange in a boy whose voice is "changing."

Singing against the edge of a piece of paper produces the extreme quality of the Bright, or Physical Voice.

Take "Splits and sunders" and imitate the splitting of a vessel against the rocks in a terrific gale. Pronounce "S-P-LITZ" with intense pressure and a tone that sounds like what it describes, and then carry the same sharp, rough quality of voice over into the word "Sunders," without of course the sound due to the s.p.l.t.s of that word. If much breath is used the close glottis has not been acquired.

When this Physical mode is learned the voice becomes clear in spite of "colds," and very penetrating at any pitch. For this reason the Bright voice is valuable in large halls,

open-air addresses, and wherever there is difficulty of hearing. No extra loudness or change of pitch are needed when this quality can be commanded.

Practice in transition from Darkest to Brightest, Spiritual to Physical extremes, will now be possible. Use this description of the wind: "How it roars, in the iron under-caverns, in the hollows of the shores. How it roars anew, and thunders, as the strong hull splits and sunders, and the spent ship tempest-driven, on reef lies RENT AND RIVEN. —How it roars."

Down to "shores" imitate the howling wind, in the Dark voice, then change gradually to a brighter quality until the extreme Physical is reached at "riven," whereupon the voice suddenly drops in pitch and becomes smooth to imitate again the Dark, dreadful, awe-inspiring sound of the wind, in "How it roars."

In the pulpit imitative sounds are of course never used, their purpose here is simply to train the nerves of ears and larynx to command these wonderful resources of expression. Every new sound must be learned by overdoing, after which it may be properly modulated.

People who have given little study to natural expression may not see the relationship between smooth tones and spiritual emotions.

There are for example two kinds of groans, one the result of physical pain, the other the outcome of spiritual suffering; the former is rough, harsh, penetrating, "lusty," and may run into a scream; the latter is low, soft, smooth, subdued, repressed, and may end in a sigh or a gasp.

This latter kind of moan or groan is strictly spiritual and instinctively accompanies spiritual emotions. It was not physical pain that Jesus expressed as he saw Mary and the Jews weeping over the death of Lazarus when "He groaned in SPIRIT, and was troubled." Spirituality finds its deepest expression in the very sound made by the moaning wind, the cooing dove, and (see Joel i 18) the lowing kine:

—“For we that are in this tabernacle do groan, being burdened;” just as “The whole creation groaneth, and travaileth in pain together until now,” which cannot mean physical pain, because “Not only they, but ourselves also which have the first-fruits of the SPIRIT, even we ourselves groan within ourselves, waiting for the adoption.”

As though to make this scientific truth most emphatic it is declared that the Holy Spirit employs a corresponding and therefore Spiritual utterance; “The Spirit itself maketh intercession for us with groanings which cannot be uttered,” just as the extremest Spiritual Voice opens the glottis lips so wide that no sound but escaping air is heard, called a sigh, gasp, or groan, not utterance. What science has been centuries in barely discovering the Scripture has clearly taught with scientific accuracy, but thousands of preachers will still reject its testimony, scorn such information, and continue to quarrel with their circumstances.

After the extreme Spiritual and Physical Voices have been mastered, practice in the more moderate degrees should be zealously undertaken. The following example will lead to the double acquirement of sentiment and voice for the three varieties of expression.

Imagine yourself entering a friend’s home, and that you see him on the floor gasping and moaning as if about to expire. At once your deepest spiritual sentiments of sympathy, benevolence, pity, apprehension, awe, and dread are aroused as you say “Poor fellow! Let me run for the doctor,” of course in your lowest, smoothest. “kindest,” and strictly Spiritual tone.

Next imagine yourself at the doctor’s office, your sympathy has had time to subside, or shrinks at any rate from the stranger’s gaze, so as a mere matter of information you say “My friend is ill, I wish you to go with me.” This is said in the Ordinary, common-place, every-day, business-like, Mental Voice.

Finally imagine that you again enter the home of your friend who leaps to his feet and laughs at your wasted sympathy and effort. This arouses various feelings of pique, anger, etc., all of which are strictly Physical, as you say "You RASCAL! I'll pay you some day."

When once eyes and ears are open to these Voices it will be wondered why they were not recognized before. Nature is replete with models; Scripture is filled with illustrations; and literature almost enunciates the doctrine in its abundant examples. In the following exercises the Physical Voice is indicated by *Italics*, the Mental by ordinary Roman type, and the Spiritual by **darker type**.

"To him who in the love of nature holds communion with her visible forms, she speaks a various language. For his *gayer hours she has a voice of gladness, and a smile, and eloquence of beauty, and she glides into his darker musings with a mild and healing sympathy that steals away their sharpness ere he is aware.*"

"And he said, **A man that is called Jesus** made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went, and *washed and—I received SIGHT.*"

"Then Peter said, **Silver and gold have I none**; but such as I have give I thee: In the name of Jesus *Christ of Nazareth, rise up and WALK.*"

PRACTICE IN THE PHYSICAL VOICE.

"For I know that my Redeemer liveth."

"Whatsoever He saith unto you, DO IT."

"Am I a DOG, that thou comest to me with STAVES?"

"SEE! What manner of STONES! and, what BUILDINGS are here!"

"Lord, EVEN THE DEVILS ARE SUBJECT UNTO US!"

PRACTICE IN THE MENTAL VOICE.

"What is that to us? see thou to that."

"Take thy bill, and sit down quickly, and write Fifty."

"There was a man sent from God, whose name was John."

“What will this Babbler say?”

“What is Truth?”

PRACTICE IN THE SPIRITUAL VOICE.

“It is enough! Now, O Lord, take away my life, for I am not better than my fathers!”

“Let not GOD SPEAK with us—lest we DIE!”

“It is a SPIRIT!” “It is his ANGEL!”

“Behold, now, I have taken unto me to speak unto the LORD!”

“He is despised, and rejected—of MEN!” etc.

“Praise God, from whom all BLESSINGS flow.” Nearly all hymns require this Voice.

GRADATIONS OF EXPRESSION.

	Roughest,	<i>Brightest.</i>	9 <i>Uncontrolled.</i>
<i>Physical Voices,</i>		<i>Brighter.</i>	8 <i>Wild.</i>
		<i>Bright.</i>	7 <i>Excited.</i>
		Rougher.	6 <i>Enthusiastic.</i>
<i>Mental Voices,</i>		Medium.	5 <i>Animated.</i>
		Smoother.	4 <i>Earnest.</i>
		Dark.	3 <i>Calm.</i>
<i>Spiritual Voices,</i>		Darker.	2 <i>Serious.</i>
	Smoothest,	Darkest.	1 <i>Solemn.</i>

SENTENCES FOR ALL PRACTICE.

- 9 “Great is Diana of the Ephesians!”
- 8 “Not this man, but Barabbas!”
- 7 “Hosanna in the highest!”
- 6 “Even the Devils are subject unto us.”
- 5 “Repent, and be baptized, every one of you.”
- 4 “Blessed are the poor in spirit.”
- 3 “No man can serve two masters.”
- 2 “Judge not, that ye be not judged.”
- 1 “Betrayest thou the Son of Man with a kiss.”

THE NINE PITCHES, OR KEYS.

Emotional Characteristics.

Everybody knows that excitement uses a higher key than calmness, and that when one is serious his voice falls

in proportion. It is quite as well known that high-pitched sounds betoken superficial feelings and low sounds express deep emotions, while calmness always uses the medium key.

Why is it that Preachers and other untrained speakers violate these suggestions of that "Nature" which they conceitedly assume themselves to be following? They may commence to speak in a quiet manner on a medium pitch as they should, but oftentimes sooner than later their voices rise up to the screaming point if not beyond, when they are discoursing of the deepest and most serious subjects. Young said "The Course of Nature is the Art of God;" but Holland added "Nature is the master of Talent: Genius the master of Nature." Because "Everyone is as God made him, and generally a great deal worse" interposed Cervantes. "The whole trouble," writes George MacDonald, "is that we wont let God help us." That eloquent Apostle who attended the best schools and studied so faithfully that he "profited above many" of his equals, gave us the principle for acquiring naturalness in saying "WORK OUT your own * * * for it is God that worketh in you." God makes the grain but "He that will have a cake out of the wheat must tarry the grinding," suggests Shakespeare.

Nature in and out of the pulpit is vastly different. Nature is all right, but man is oftentimes all wrong. Talmage says "Be natural, but let it be an improved naturalness. Persons of an indolent tendency claim that the truest delivery is "to feel" which means trust to luck—and the rest will take care of itself. But Cicero knew that "Everyone cleaves to the customs he happened upon, as a wrecked sailor to the particular rock against which he has been cast by a tempest;" which explains why those who oppose training for the pulpit as "artificial" are noted for an unnatural delivery. As said the wise Austin Phelps "We are but men. We cannot preach by telegraph; the lightning does not play upon our tongue; the bees did not

drop honey on our lips in our cradles."

Results suggest that most preachers are as afraid of training latent faculties as Peter was to admit converted Gentiles: but we should call no study, practice, method, or Art "common, or unclean" that God has manifestly used. This easy-going method of doing one's life-work is too prominent in everything to be tolerated as it is in the pulpit. Christians are drifting with the stream of naturalness too, trusting their "feelings" instead of searching to see whether these things are so and doing their duty. Wrecks of drifting churches everywhere obstruct the channel of christian progress.

That much deplored "Dead line in the Ministry" is really the line of laziness. It were better for some to have had two talents instead of five if three are to be buried.

In the ministry especially no man should dare presume upon talent, genius, or superior fitness. His best can only be proved by efforts. Even divine gifts, by the laying on of hands, did not excuse Timothy from absorbing study, for Paul commanded him, and still more those of us not so gifted, "NEGLECT NOT the gift that is in thee * * * MEDITATE upon these things; give thyself WHOLLY to them; that thy PROFITING may appear in all." Quarles expressed the same in different language—"Be always displeased at what thou art, if thou desire to attain to what thou art not." The greatest preacher must be the greatest plodder; on the principle that "He that would be greatest among you let him be the slave of all." The conventional word "minister" in itself means "servant" but is now interpreted to mean gentleman. Yet there is ever an equation between "gentleman" preachers and failures. Dr. Samuel Johnson said "I envy not a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life;" for, as Carlyle puts it, "The greatest fault is to be conscious of none."

Advice, however, never educates, and because of its

cheapness is undervalued. And then personal habits are embalmed mistakes which, though offensive to others, are cherished as sacred relics. Dr. Ware wrote years ago—"Thus multitudes suffer themselves to be satisfied with the most indifferent attainments, and a miserable mediocrity, without so much as inquiring how they might rise higher, much less making any attempt to rise."

So simple a matter as the Key or Pitch of one's voice is yet left to the unnatural influences of the "occasion" to ruin the sermon it misrepresents.

A child knows full well that the preacher is NOT natural when he talks about eternity, and love, etc., in the pitch suited to an alarm of "fire!" When such a preacher—whose name is Legion—does "let his voice fall" how restful is the effect in its natural appropriateness.

Every person has his own range of voice, but every such voice has its highest, its lowest, and its middle pitches which, though different musically from others carry the same influence when used as a means of expression.

The Highest Pitches are proportionally superficial, excited, nervous, and removed from depth of thought or sentiment. One who is frightened more than hurt will yell: but deepest anguish utters subdued groans in dark tones and low. Happiness also, and all superficial pleasures that pertain to health, or "animal spirits," naturally play upon the highest keys.

The Lowest Pitches are proportionally deep, quiet, lasting, removed from excitement or external influences. Pain and pleasure that affect the inmost self rather than the flesh and nerves, that are spiritual rather than sensuous, always use the lower ranges of the voice in pitch.

The Medium Pitches are therefore neither superficial nor deep, physical nor spiritual, excited nor quiet, but Ordinary and therefore the natural keys for daily affairs, conversation, descriptions, argument, and everything of an intellectual character. At least nine tenths of every sermon

require this middle range of the voice to be "natural."

Each of these three Ranges of Pitch may be profitably sub-divided into three making Nine Pitches of the voice.

Common Sense instantly shows that THE HIGHEST PITCHES ARE TOTALLY OUT OF PLACE IN THE PULPIT, because they are the natural language of excitement, worldliness, carnality, superficiality, that "war against the soul." To prove that this is not the mere taste or advice of some Elocutionist let every doubter practice these Nine Pitches, using the sentences on page 307. Begin with the lowest key possible, and raise the tone gradually until at number 9 the voice almost "breaks" and is yelling lustily, exactly like those Ephesians. Repeat this exercise upwards and downwards until the nine pitches are easily and instantly commanded. It will then be evident to one's own good ears that the 7th, 8th and 9th pitches are out of place in the pulpit, unless very occasionally to represent extreme carnality. Now it should be impossible to yell any more in the pulpit when its "natural" meaning is both known and mastered.

The reason why speakers tend to the high and loud voice is because of the excitement they feel. Consequently they should restrain the voice. For this purpose it is well to sing bass just before the sermon; and in the discourse to make a long pause, taking three or four very deep inspirations, which effectively quiet the nerves, meanwhile *thinking bass*, before commencing a new sentence.

Uniformity of voice, whether high low or medium encourages also a monotony of manner, and, like the steady rocking of a cradle, lulls the hearers to sleep.

Dr. Broadus called attention to the wonderful effect of "A few sentences then striking precisely the RIGHT KEY." Practice in these pitches several times daily will reveal what is "precisely the right Key," and thus render every sermon more powerful and really "natural."

THE NINE LUNG-PRESSURES.

Physical Characteristics.

Loudness of the voice is entirely the result of air-pressure, and coming from the abdominal muscles it necessarily expresses carnal ideas. As the body dominates so will the loudness increase, but as the body becomes subdued so will be the sound.

Intensity is the opposite of loudness. Bravado is always loud-mouthed, courage is quiet and subdued though thrilling. Coarseness, roughness, brutality, hilarity, conceit, excitement, etc., all increase the lung-pressure. Calling at a distance, military commands, and excited shouts naturally require greater physical force and demand loudness for their expression.

It must be evident that **LOUDNESS IS EXTREMELY OUT OF PLACE IN THE PULPIT.**

But the majority of preachers persist in yelling and shouting, and creating a false impression by this means—their sermons being more sound than doctrine, and an “uncertain sound” at that, to say the least.

Of course very large buildings demand a greater lung-pressure than small rooms, but this is no excuse for the habit of shouting as if “to split the ears of the groundlings” in a low theater! Distinct utterance, deliberate speech, and a Brighter Voice make themselves heard actually further than a shout—which is “all sound and fury, signifying nothing,” because the syllables are swallowed up in the resonance.

Practice different degrees of loudness and softness with the sentences on page 307. Begin with the softest on number 1 and gradually increase the loudness until a yell is reached at number 9. Go backwards then, and repeat hundreds of times both ways until any degree of loudness, and especially softness can be used at will. Good taste will restrain the voice in preaching to the lowest six degrees.

THE NINE VELOCITIES, Mental Characteristics.

Whenever one is speaking of unimportant matters in which he takes little interest the utterance becomes proportionally rapid; as, for example the auctioneer who cares for nothing but a sale rattles off the prices unintelligibly, but when the sale is made he speaks very slowly. This is natural. But in the pulpit a preacher will rattle off the "religious" notices of preaching, prayer services, etc., and then very slowly announce the fair, concert, or entertainment for making money, meanwhile wondering why people charge the ministry with a mercenary spirit!

Reading Hymns and Scripture in this rapid fashion belittles their important truths. Of course some portions of every statement consist of unimportant words or clauses which should be hurried over, which will make more evident the contrast with the slower utterance of those that are supreme.

Nothing is mechanically easier than to regulate the speed of speech and there should be no excuse after this natural meaning of Velocity has been understood.

Reading and chanting Prayers and Scripture in concert develop a habit of hurried, undignified, and inappropriate quotation of them.

Practice different speeds from the very slowest to the most rapid, with the sentences on page 307 until the slower speeds can be commanded at will, thus greatly adding to the *importance* of everything so uttered in a sermon.

SOME SIGNIFICANT TONES.

Each vocal action so far named may be further modified by the following Qualities of tone and the meaning qualified correspondingly.

1st, The WHISPERED TONE means SECRECY, apprehension, dread, weakness, etc. Occasionally used it is extremely effective, but too often it is an habitual defect, and a cause of throat troubles. Practice: "Take thy bill,

and sit down quickly, and write fifty.” “Take heed what thou doest, for this man is a Roman.” “Lord, is it I?”

2d, The ROUGH TONE means HATRED, it approaches the snarling growl of a snappish dog, and indicates just such a character. It is made in the back of the throat, not easily, but muscles all stiffen for a quarrel and squeeze the throat. Of course it is out of place in the pulpit excepting to interpret certain Scriptures as “Beware of dogs, beware of the con-cision.” “Get thee behind me Satan.” Psalm cxxxix 22, Prov. iv 14, Eph. v 11, etc.

3d, The NASAL TONE means CRITICISM, ridicule, sarcasm, etc. It is what is inaccurately termed “speaking through the nose.” It also is out of place in the pulpit, excepting for occasional effect:—“That which *they* build, if a *fox* go up, he shall even break down their stone wall.” Acts xxiii 3, Matt. iii 9, I Cor. iii 4, especially John ix 30.

4th, The COMMON TONE means SELFISHNESS, indifference, conceit, superiority, caste, bigotry, etc., etc. It is the tone one uses when absent-minded, or absorbed in something else, and when talking to a book agent or any worthy but unwelcome visitor, etc. Practice the tone of superior indifference used by the priests who answered Judas “What is that to us? see thou to that.” After acquiring command of this “common” and meanest of tones resolve never to admit it to a sermon. Yet just this is what thousands suppose to be the much-admired “Conversational” tone. It is alas! employed in conversation, but it expresses the extreme of impoliteness.

5th, The CONVERSATIONAL TONE means FRIENDSHIP, sociability, interest, etc. It differs from the last in having a certain vivacity about it that shows respect to the person addressed, and interest in the subject. THIS IS THE TONE FOR PREACHING, the others being used for variety and special effects.

Its wonderful ease of production, and happiness of impression make it worth any cost to acquire: yet this can

be done in a few weeks. Have some faithful friend criticise until real interest and vivacity come into the voice. "The maid is *not* dead, but sleepeth." "Whatsoever he saith unto you, do it." Romans vii, and especially John ix.

6th, The MUSICAL TONE means BEAUTY, kindness, love, goodness, and everything physically or morally beautiful. It is somewhat difficult for men to acquire, especially without a teacher. The best results come from holding a chord on organ or piano and then talking, but *not singing*, easily, hundreds of times until ear, nerves, and voice gradually become *tuned* to a musical sweetness they had lost since childhood. "And he showed me a pure river, of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." I John iii 1, Luke xv 24, Psalm ciii, Isaiah liii, Luke vii 6.

7th, The FULL TONE means grandeur, etc. Being made by the full chest, full lungs, full throat, large air-passages—opposite of the Rough Tone—it represents big things, grand ideas, heroism, nobility, etc., etc. Is often called "Orotund," which is usually interpreted to mean a big noise instead of a full quality. Yelling kills this quality, and belittles the thought.

To make it correctly the *feeling* of grandeur, bigness, heroism, etc., must be keen, and the throat left to itself, which will then swell out like a bird's and utter a pure, round, full, sweet, pervading volume of sound that impresses every hearer effectively. Practice on Rom. viii 38-39, Psalm viii 4, Mark xiii 1, Psalm xix 1.

*CHAPTER XX.**THE LANGUAGE OF GESTURE.*

UNDoubtedly the original language of mankind was that of signs. Gestures form the only universal speech to-day, by means of which one may travel amongst all nations.

Unfortunately the most evangelical preachers of the world are those who habitually restrain gesticulation, and stubbornly ignore this universal interpreter. Latins and Orientals instinctively gesticulate.

Few preachers can avoid making some motions which they suppose to be gestures, even while they may be declaiming against their necessity. It should be self-evident that such universal instincts must have meanings, and demand study like spoken language. One should expect to speak a foreign tongue from instinct as to employ gestures correctly untaught.

THE THREE ZONES OF GESTURE.

The most frequent gestures are those made by placing the hand in some position with reference to the body.

1st, *ABOVE THE SHOULDER*, in any direction, front, side or back, means *SPIRITUAL* ideas; it indicates first, whatever is actually higher, and then what is deemed higher, such as heroism, respect, etc, and ends with the heavens, angels, and God.

2d, *LEVEL with the SHOULDER*, in any direction, front, side, or back, means *MENTAL* ideas, it indicates first, what is on an equality with us, which means our fellows with whom we talk in the calmness of ordinary conversation or dis-

cussion.

3d, BELOW THE SHOULDER, in any direction, front, side, or back means PHYSICAL ideas: it indicates first, whatever is really beneath us, and then what we regard as below our notice or under our control. Being nearest the earth it is earthy, material, carnal, sensual, brutish, and tends down through degradation towards the devils and hell.

Why do preachers use this Low position so constantly, pounding their hands down as on an anvil, and making motions like a prize-fighter?

THE GRAMMAR OF GESTURE.

In each Zone either hand, right or left, may be placed in three other locations.

FIRST PERSON, "I am," draws the hand in towards oneself: in the Spiritual Zone towards the Head, in the Mental Zone towards the Shoulder, in the Physical Zone towards Chest or, in extremes, the Abdomen.

This means the speaker himself, as experiencing whatever the Zone indicates.

SECOND PERSON, "Thou art," extends the arm and hand, either right or left, straight in FRONT of its shoulder, so that if both arms were extended, as in strong utterance, they would be level, and paralel. "Thou art the man."

PRESENT TENSE is also FRONT, and, since God is omnipresent, all references to Him call for the Front and High positions. "The same, yesterday, and to-day, and forever." "Canaan's fair and happy land, where my possessions lie." [both hands.]

THIRD PERSON "He is," extends the arm and hand, either right, or left, at an ANGLE from the front. Any position that is not straight in front indicates persons not present who are spoken about. "And why beholdest thou the mote that is in thy brother's eye." [at an angle.] "but considerest not the beam that is in thine own eye." [front.]

IMPERFECT TENSE also takes this angle position.

PAST TENSE extends the hand straight out at the side,

and in extreme cases turns the body around so as to bring the hand nearly back of where the speaker stands, "When I was a child," etc.

THE EMPHASIS OF GESTURE.

Ideas of the GREATEST IMPORTANCE call for the FRONT position in any Zone, like the Present Tense which is itself most important to everyone. "This is a faithful saying," etc.

Ideas that are ordinarily IMPORTANT take the ANGLE positions in every Zone and decrease in emphasis as the arm gets nearer the side position. "The love of money [angle] is the root of all evil." [Side.]

THE GEOGRAPHY OF GESTURE.

The PRESENT locality, or whatever we should live in or inhabit, demand the FRONT positions. "Knock and it shall be opened unto you," etc. "This is the way walk ye in it."

DISTANT localities, or whatever we should not live in or experience, demand the ANGLE positions, the degree of distance corresponding to the angle. "Shall we continue in sin that Grace may abound?"

REMOTE localities, or whatever should be far from us take the SIDE positions. "The wicked flee when no man pursueth."

THE ETHICS OF GESTURE.

GOOD takes the right hand, while EVIL uses the left. "And he shall set the sheep on his RIGHT hand, but the goats on the LEFT." "Ye cannot serve God [right] and Mammon," [left] etc. "A certain man had two sons." "I have no pleasure [left] in the death of the wicked, but [right] that the wicked turn from his way and live," etc.

* * * * *

Gestures are Emotional and should therefore be so thoroughly understood and mastered that they may be

restrained during the logical portion of a discourse, and properly employed when emotions are liable to misrepresentation.

Truth demands not merely that what is preached be exemplified in the life, but that it also be consistently exemplified in voice, attitude, manner, and gesture—the whole preacher enforcing the whole truth. As Dr. Hoppin puts it “The whole man—eye, arm, finger, and body, as well as voice becomes an instrument of God’s Spirit.”

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The Teachings of this Book should make it impossible for preachers to remain longer ignorant of the natural elements of Pulpit Power, shivering, like the Apes in the fable, around an expiring fire because they do not know enough to pile on the fuel.

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FINALLY, BRETHREN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE VENERABLE, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT: IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.



THE SOLE PURPOSE OF THIS VOLUME IS
TO HELP CHRISTIAN WORKERS. THE
AUTHOR WILL BE THANKFUL FOR
CRITICISMS OR SUGGESTIONS
BASED UPON AN ACTUAL
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